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For the Register.

CONSUMPTION—IS IT CURABLE?

[The highly respectable source of the following communication, is our apology,—if any be needed besides the intrinsic importance of the subject,—for publishing it. It is an extract from a letter of Dr. John L. Sullivan, of New York, recently addressed to a gentleman of eminence, in this vicinity.]

'It is indeed a subject of great interest to all New England to know the undeniable fact, that there are resources in Europe against a malady (CONSUMPTION,) which carries off more than *one fourth* of all who die in our clime above the age of childhood. And while it is not pretended by our Medical Colleges, being all of the Palliative system, that they have any resources against it, (and chronic diseases) it is cured in Europe by two different methods; and certainly their union in my hands has been remarkably successful. It is of this method and these cases I would speak to you; for you may have other daughters, and your friends may have those who are equally liable. I wish to show that the time has come when the blame must be no longer thrown on our climate; but rather on a neglect of new resources and not duly weighing the *testimony* from experiment and from consequent experience.

'Long absent, and not a practitioner of medicine before I left home, permit me first to say of myself, a word to show that I may have a right to an opinion, that domestic sickness had *very* early led me to become familiar with medical literature and philosophy, and abroad, several years, had various opportunities of drawing this knowledge from the best sources; so that when events led me to make medicine a profession later than usual in life, it required only the usual two courses of lectures at Yale to be admitted; and having previously acquired practically in New York the science of specific remedies, my practice supplied in part at New Haven, the deficiency of the palliative system in cases of chronic disease and pulmonary consumption; justified by the general proof of its truth in the last fifty years in Europe; and indeed the sanction of every enlightened government of *professorships of homeopathia in at least fifteen of the Universities* and Medical Schools on the continent; while in England public opinion is likewise expressed in the support of Hospitals and Dispensaries. I had previously made myself the pupil of Gray and Hull, the earliest and highest in this branch of practice.

Thinking that no greater service of this nature could be rendered to New England than to ascertain and demonstrate how pulmonary consumption might be cured; I did not shrink from cases which were given over after the decline had even been accelerated by the opiate palliatives of cough, and sometimes succeeded in arresting its *else* sure progress by the specific remedies alone, but not always. There was wanting some way of preventing what patients suffer in detriment, from a deficiency of respiration, depriving the blood of its vital purity, and depressing the powers of life.

Thus solicitous, I was glad to discern in the success, at length, of the Infirmary in London, founded by noblemen, and presided over by the Duke of Sussex at that time, what I wanted. This institution about fifty years old, sought to find the cause and the cure of a malady deemed even *hereditary*; but long unavailing, because they had to choose their physician from among the eminent of the *palliative* school. But about twenty years ago they elected Dr. Rumudge, an eminent surgeon, whose philanthrophy as well as skill had led him into the pursuit of the same object.

In his researches he had noticed *that appearance* of scars in the lungs, which denoted the existence once of ulcers, now healed: that when asthma supervened, the consumption ceased, and spontaneous recovery take place; and he wished to find *artificial* means of causing it, but this seemed impossible.

While thinking so, with regret, there presented a person having a tumor on his neck, so low as to grow a little under the head of the *sternum*, which resisted its outward enlargement, and caused it to press on the windpipe, producing all the usual distress of asthma. *He thus learnt how by pressure* to produce all its symptoms; subacute inflamation, the catarrh, diverting from them the acute inflamation of the *ulcers*.

He had soon an opportunity of testing it. A young man presented in a very advanced stage of Tubercular Phthisis, supposed hereditary, himself the third victim. He had been ill six months. No hope could be given him from experience. None unless the experiment Dr. Rumudge suggested should succed. He directed a collar to be made to sit on his neck, with arms coming forward to hold a sponge pressing constantly on the Trachea, where the muscles divided just above the Sternum. It soon produced a slight inflamation which extended into the bronchial tubes, causing *constant labored breathing*, expansion of the chest and lungs, contraction of the ulcers, adhesion of the sides; and healing by the first intention.

The patient began soon to recover and *three* years later he was seen in health. So desirable a result could not remain alone. The *collar* had been effectual, but with some distress. Dr. Rumudge now invented a *tube*, contracted at the ends, which might be breathed through at pleasure, or as much as his most delicate patients could bear. This instrument is described as suitable to most cases at their commencement. Many found relief at distance as well as in the establishment. A case from *America* confirmed it. The Rev. John M. Howe Chaplain of the New York Hospital, being attached with Phthisis Pulmonalis, was advised to travel in France. Returning homeward without benefit, he was to all appearances on his death bed in London at a hotel, when providentially a Christian traveller looked in upon the stranger, and seeing the nature of his case, asked if we in America knew nothing of Dr. Rumudge's discovery, invention, and book, published about five years before.

The fact was, that in America we view all Europe in respect to medicine, through the *mist of British prejudice*. Her work not being palliative but curative, had been *unfavorably reviewed*. It could never have passed this *barrier* (Dr. James Johnson's Medical Review) to the relief of the sons and daughters of America had not one of them gone there. The benevolent traveller from Manchester procured Mr. Howe an interview with Dr. Rumudge, who, on examining his chest found decided Tubercular Phthisis far advanced, and could give him but little hope.

However, he at once commenced inhalation, and in about six weeks was so much strengthened by it, as to embark for home. Persevering in its use during the passage it was less distressing than before. He arrived in October, it enabled him to be *abroad* every day in winter and to pursue his business of a Dentist, and being a Methodist minister, he resumed preaching.

A published account of his case, led me to visit him and make more enquiry, and to read the book he had brought out; afterwards republished (by my advice) and I procured from him a number of the inhalers for my patients, and found that their use assisted my specific remedies, even in cases of the affection of the lower lobes, to which Dr. Rumudge did not pretend they would reach; but I was satisfied that the *combination* of the two forms of experience, was the best resource as yet known.

About two years later I removed to New York, and the rational probability of this combination being our best method led me to mention it to Dr. Hull. He with his brother-in-law, Dr. Gray, had been the earliest and most successful practitioners after Dr. Gram, (an American, educated in Denmark, born in Boston. He returned home to New York in 1824, a very learned man.)

It so happened that Dr. Hull had a patient at that time, Mrs. Seward, of whose recovery he had no expectation, having been a year ill, and now actually in what is considered the last stage; confessing it would be a *sure test*, but very decisive if successful. After seeing her it seemed to me a desperate case, but as it gave her some chance I accepted the charge.

My method in this case was somewhat new: besides the inhalation to expend the lungs I made the Inhaler an *instrument to convey into the lungs* the vapor of the Specific Remedy which she was at the time taking by the stomach:—from my knowledge of chemistry *certain* that no chemical change could occur unfavorably.

I perceived in one month some favorable symptoms, the next was a struggle for life, in the third she was decidely convalescent. and at the close of the 4th, she was able to walk a mile to call on her physcian, who had in fact saved her life, by the most skilful treatment up to this experiment of the well known experience of Europe, *combined*.

A widowed mother of seven children depending on her for bread, was thus restored to them, and has continued in health, now seven years.

Since then whenever these cases have presented, I have found, if the tubercles were in the upper lobes, where they always begin, at their top, the disease would be arrested by inhalation of the remedies favourable to allay inflamation going over to suppuration, with regulated diet for greater nourishment, and the enjoyment of air and exercise; except those cases which arise from the interruption of the function of female life when the remedies have been neglected, and those from *spinal disease*—for which however I have recently invented a new aparatus.

To every philosophic mind there presents here a question, what tubercle is? In morbid anatomy it is well known to be at first a *pellucid vesicle* very much resembling that of itch; and it is Hahnemann's hypothesis that its nature is the same virus which caused Leprosy, (except when a judgment of heaven)—and that this brought into Europe by the Crusaders has implanted there the numerous internal organic diseases which from being curable alone by time are denominated chronic. How small successive quantities of a mineral or a vegitable poison can subdue this mighty foe, seems to be answerable by no other reason than the fact from experience. As we know not *how* God has imbued them, with such virtues. But that he has, the following case interesting to New England, proves and illustrates.

When the French army in the winter of 1812-13, retreated from Russia in extreme destetution, depressing the vital power, the misery of the soldiers generated and developed the most malignant Typhus Fever that had ever been seen. Physicians could do nothing with it—the symptoms were various.—Wherever they came the inhabitants were infected. Constantine who had accompanied Alexander to Wilna, took it and but just lived—the streets of that City were piled with the dead. It approached Dresden and Leipzig. The King of Saxony now requested Hahnemann the founder of Homeopathia, (which name expresses *the law* of Specific Remedies) to try if any of them would cure it. Accordingly he went among the dying soldiers (in the presence of his professional foes and the world,) and calmly in the midst of the greatest personal danger investigated all its symptoms in every variety of case. For this formidable group of sufferings he choose, *on the principle of analogous power*, two Remedies the *Rhus Toxiodendron*, and the *Bryona Alba*,—administered them alternately and it was arrested!

And his followers in Europe and America, *there* thousands, here hundreds, have found no difficulty in curing the Typhus Fever, by the same in a few days, while in our Palliative practice the publication of the late Professor Smith of New Haven, whose great experience is well known in New Hampshire, where it is often Epidemic, declares it *incurable*—unless by nature or the spontaneous efforts of the Constitution, so often sinking under it.

The proximate cause of Typhus, throws some light on that of Tubercle. We have always been ignorant of this till of late. Rokitansky professor extraordinary of Pathological anatomy at the University of Vienna explains it in the fact—that a peculiar Typhus matter is found in the *Intestinal Ulcer*, and in the Mesenteric and Bronchial Glands—that the quality of the blood is much altered, as evinced both by chemical analysis, and its outward appearance, and he suggests that Typhus Fever is an acute Dyscrasia,—that may be classed and compared with the *cancerous* and *tuburculous*, which are also marked by a peculiar alteration in the proportional constituents of the blood.

There can be no better authority than this; and wether it be a latent virus from Psora, (that of Lperosy,) developed by such disorganizing causes, or generated, it demonstrated the very great power of *Rhus* and *Bryonia*: and rational probability that others may be so against *Tuburcular* Consumption. Indeed these are among those I employ for its cure.

It appears to me that these and the like direct remedies must have been revealed of God to the earliest of the human race, with the *principle of their choice*; and were the basis of the medical schools of Egypt founded by Noah, (identical with Osiris, the teacher of nations.) For although the *law* was lost in the mysticism of the Priests of later ages, hippocrates knew many of them, and the rule of choice; for in one of his books, the Aphorisms, he gives the fundamental maxim of Homeopathia,—*similia similibus*, curantur.

If Specific Remedies be thus effectual in Typhus how can it be objected that they may not be so in Tubercular Phthisis, *now* that the law of their action is *recovered*, and the efficacy tested in every form of disease during fifty years; triumphant even against Asiatic Cholera!

Besides professorships in fifteen universities, there are in Europe three thousand practitioners, and in America about 300 who have united to found a National Institute. Our Palliative system is confessedly *uncertain* as explained by Dr. Abercrombie F. R. S., in his work. 'Inquiries concerning the Intellectual Powers, and the Investigation of Truth.' In Part IV,—'Application of the rules of Philosophical Investigation to Medical Science.'——(Republished in No. 37 of Harper's Family Library.)

It seems to me that it is full time that American Universities should, like those of the Continent, be independent of British influences. And by teaching the full science of Medicine—the powers of every one over each vital organ, save thousands annually in these, the great diseases of our clime.

For the Register.

TALES OF THE CHRISTIAN CHURCH, NO. IV.

CLOVIS.

[Some years since, three numbers of this series were published in the Western Messenger. New and laborious engagements on the part of the writer refused him the necessary leisure for the continuance of his plan at that time. It is now resumed, in the tale which follows; and is designed, if acceptable, to be continued occasionally with brief delineations of the most important periods and events, accompanied with enough of fiction to relieve the dryness of the narrative, without, it is hoped, impairing the general correctness of the impression it conveys.]

Five hundred years had nearly elapsed since the birth of the Savior of mankind; two hundred, since the religion of the cross had become that of the sovereigns of Rome and the civilized world. But now, their vast empire had crumbled to dissolution. Constantine, the first of Christian monarchs, had struck a fatal blow at the dominion of the ancient capital, when he fixed his imperial residence on the shores of the Bosphorus. Rome, from that time the seat of but a secondary power, her strength long since gone, and assailed on every side by the barbarous tribes that issued from the inexhaustible hive of the northern forests; losing province after province, then compelled to ward off one band of invaders by the purchased swords of another, then receiving her laws and even her sovereigns from the dictation of those invaders, finally relinquished even the imperial name. As the fifth century drew near its close, the city of the Cæsars owned the powerful sway of Theodoric the Ostrogoth.

Meantime, in a provincial city of the fallen empire, events took place destined to exert a decisive influence on the ages to come. At the close of an autumn day, the presbyters of the diocese of Rheims met in the council chamber of their bishop Remigius. The brethren met not now in that sadness which had marked many of their assemblages, as year after year the gloomy tidings had been heard, of new barbarian ravages, or new triumphs of the Arian heretics in converting the invaders. Attended by his officers of priestly state, Remigius ascended his episcopal throne. Soon he rose and addressed the assembled ecclesiastics.

'Brethren, great thanks do we owe to God this day. A new age is dawning on Gaul and on the world. Long, my brethren, have we mourned to see the inheritance of Christ, the holy Roman Empire laid waste by savage invaders. Goth and Frank have rivalled each other in spreading around us carnage and devastation. Not only have we seen the city, so long mistress of the world, reduced to slavery, but when a peaceful throne was raised among ourselves, and filled by a noble Roman, we saw him, the brave and virtuous Syagrius, fall before the power of the Franks, led on by Clovis. Need I recal our mourning, our terror, when the approach of the conquerors was announced to us! But even then, He who can control the hearts of kings, gave to the remnant of his church protection in the time of their utmost need. Honor to the name of Clotilda, who turned to thoughts of mercy the mind of her lord! And now brethren, I have tidings for you, full of still further promise. The barbarians have been subdued, not by earthly arms, but by the Gospel of our Master. From stern enemies, they had already become peaceable and ever favoring rulers. Soon may we see in them brethren, protectors and partakers of the church of Christ. This day have I received from the young and valiant Clovis, victorious recently over the Alemanni, on the field of Tolbiac, a friendly nay a filial message. He comes, a willing disciple, to hear from my lips the lessons of the faith. Let praise be sung in every church; and lest aught should be omitted which may aid the holy cause, forget not to anathematize the followers of the Arian heresy, and all the enemies of him who is now our honored, and I trust soon will be our Christian sovereign, Clovis, king of the Franks.'

The Bishop ceased, and though decorum suppressed the shout which had almost burst forth from the lips of his hearers, the countenances of all present glowed with triumphant joy. Nor was there wanting in many hearts a holier feeling, deep gratitude to the Father of mercies, who in this conversion of a powerful prince, brought back to distracted Gaul the blessings of a Christian government, though in the hands of an ignorant barbarian. Some of the more ardent supposed, that in this event they saw the foundation of a new empire, which might rise to something like even Roman power, and exist for more than a thousand years to come.

'Know ye not,' said the aged presbyter Euchorus, to one who thus spoke to him, 'that the blessed Jerome hath collected from the Scriptures, that the world will come to an end in a thousand years from the birth of Christ! Half of that time is well nigh past already.'

As the bishop, after bestowing his benediction on his brethren, retired to his own apartments in the extensive building, there met him a boy and girl of singularly interesting appearance. The former, of the age of about sixteen years, bore in his youthful countenance traces of life's sorrows, and of the development of those energies which circumstances of peculiar trial early call forth. The sister, about three years younger, seemed to rest on him for support, for the look of terror which sometimes crossed a countenance naturally playful, was softened as she turned to him, and read the assurance of courage in his animated though thoughtful countenance.

'You have heard news, my children?' said Remigius, as he met the enquiring eye of the youth.

'Yes, my father: for indeed you have been a father to us;' replied the boy. 'And we have now none else who can claim the name;' added his sister, while the tears started to her dark eyes.

'I will be your father, Hilarion; be comforted, dear Septimia. The noble Syagrius is with the God for whose cause he fought against the heathen.'

'But now,' replied Hilarion, 'this heathen who shed my father's blood, is approaching. How can you resist the fierce Clovis, and how shall I protect my sister?'

'Fear not, dear youth. Your stay here is unknown, beyond the walls of my dwelling; and were it otherwise, the Ruler of the Church will protect those who come to him for refuge.'

'Do not blame me, holy Remegius. I am resolved what to do, and can scarce ask even your permission. I am a prince, and of Roman blood, and it befits not me to be torn from my hiding place like a hunted fox. I will go forth and meet this fierce Frank. I will tell him that I come to add my blood to that of the brave Syagrius. My sister he cannot fear; and if he frees himself from the dread of future opposition by sacrificing me, he will listen to your prayers and suffer her to live in safety under your pious care. Oh, life is sweet, to one who has but tasted it;' said the boy, as a tear trembled in his eyelids; 'but it shall not be kept for your ruin and that of Septimia.'

'Think not of it, noble youth. As your father in the Church, as commissioned too by your earthly father, I forbid it. Nay, speak not. We will talk further of it soon, if you will; but now, tell me, son of the Christian Syagrius, could you forgive this Clovis, were he to renounce his barbarous idols, and embrace the law of Christ?'

'Never,' cried the youth with sparkling eyes. 'Forgive him who shed my father's blood! Was he not ruling in peace the inheritance of his family, when the savage heathen unprovoked challenged him to battle. Nay after this'—

'I know it, my son; I know that even when your noble father had escaped to the dominions of the young Alaric, the ambition of Clovis pursued him there; I know'—

'Do not repeat it;—enough, that I am an orphan, and you ask me to forgive my father's murderer.'

'Forgive, my son, as thou wouldst be forgiven. But weep not, dear Septimia. A few days, I trust, will remove all clouds, and open a bright prospect for you and for Gaul.'

'*France*, father,' said the youth with a melancholy smile. 'These wild Franks have become so powerful, that they presume to call our country by their name.'

It was the day of Christian worship, and the Cathedral of Rheims was crowded with a strangely mingled throng. The building, vast in extent and sumptuous in decoration, yet evinced the deficiency of taste and skill in those by whom it had been reared. Long since the arts which had exalted antiquity had passed away. The heathen temples, deserted by their worshippers, had been dismantled to afford materials for other structures; and while the great Church of Rheims might claim admiration for the fair proportions and exquisite sculpture of the columns that adorned it, in their arrangement, the rules of art had been neglected and unknown. Pillars of the graceful Ionic style had been intermingled with the massive Doric, and while here a lofty column had been shortened to adapt it to the dimensions of the building, elsewhere a pillar had been elevated on a disproportioned pedestal, that it might perform its part in sustaining the roof.

Remigius was there, with features whose usual placid and humble expression acquired new dignity from a consciousness of a great occasion and lofty purpose. There too was Clovis, distinguished scarcely so much by the royal robe and the golden circlet, as by the manly beauty which he inherited from his father Childeric, and the traces of those strong passions which had led his mother to infamy. Around were the Frank soldiers, sheathed in those arms which they had adopted from the Romans, but bearing the instruments of civilized warfare with an air of savage wildness. The various members of the inferior priesthood were there, and numbers of the mixed population of Rheims, representatives of the Gallic, the Roman, the Gothic and the Frank races, gazing with curiosity and awe on the conqueror whose policy and valor had decided in favor of the last named, the question what race should hereafter rule between the Pyrenees and the Alps.

The solemn ritual of the Church proceeded, in Latin, for that was yet the only acknowledged language of the country, though the accomplished Syagrius had administered justice to the barbarians under his government in their own tongue. At length the chant died away, and for a moment all was still. Then came Clovis forward, and addressed thus the bishop and the priests who surrounded him.

'Holy Bishop and ye Christian teachers. Be it known to you, that often, by the pious persuasions of my queen, and by perceiving how skilful in arms were those nations that held the Roman religion, I have felt disposed to learn respecting it, and to receive it, hoping that thereby the God whom ye worship would give me victory over my enemies. But I had not determined so to do, until in my recent strife with Alemanni, a remarkable proof of the truth was granted to me. My Franks for the first time gave way before the enemy; in vain I exhorted, threatened, nay struck down the fugitives with my mace. Total rout and ruin seemed to press upon me, when with a sudden impulse, raising my eyes to heaven, I exclaimed, Jesus Christ! thou whom Clotilda asserts to be the son of the living God, I implore thy succor. If thou wilt give me the victory, I will believe in thee and be baptized in thy name. Even as I spoke, I heard a shout from the few of my soldiers who yet held their ranks. The king of the enemy was slain. We gained the day; and I am now here, holy bishop, to fulfil my vow. With me are these brave Franks, who like me wish to own that religion that gives victory in the battle to those who hold it.'

Let Remigius be pardoned, if in a dark age, and with the object of a nation's conversion before him, he relaxed in favor of these wild candidates the requisitions of his master. Yet he was not silent. He arose, and as time permitted, instructed the king and his fierce followers in the history of the Savior's life. Clovis listened in deep attention; and when the bishop displaying the scene of the crucifixion repeated the words, 'Father, forgive them, for they know not what they do,' while those of more tender feelings wept at the recital, the chief rose eagerly, and grasping his spear exclaimed, 'Had I been there, with my brave Franks, this should not have been done.'

Ere the bishop, recovering from his surprise at the interruption, could pursue his discourse, a youth rushed from the crowd, and threw himself at the feet of the monarch.

'Clovis, King of the Franks!' he exclaimed, 'thou art a Christian! Now I can forgive thee my father's death; yes, I can kneel to thee; but it is not for mine own life. I am the son of Syagrius. Take my life, if it please thee, and confirm thy throne by its sacrifice; but O king, by the words which Jesus uttered on the cross, spare my sister.'

Clovis stood surprised. But now Remigius approached, and held aloft the crucifix. 'King of the Franks, he exclaimed, 'the first lesson of Christ is mercy. Forgive, as thou wouldst be forgiven.'

The heart of the barbarian was melted. The example of him who died upon the cross subdued the spirit of the hitherto pitiless warrior. He pressed to his bosom the son of his former foe; and as a few moments after he knelt to receive on his brow the water of baptism, he felt that the religion of Jesus could gain holier victories than those which his arms had achieved on the plains of Tolbiac.

DR. DRUMMOND'S SPEECH.

In the London Inquirer, of Feb. 14th, just received, we find a notice of a meeting in Great Stand Street Meeting house, Dublin, for the purpose of presenting to Rev. Dr. Drummond the minister of that Society, his portrait painted at the request of his parishioners. A pertinent and suitable address was here made to Dr. Drummond, to which he replied. From his reply we quote the following remarks.

'It is melancholy to reflect how little the principles of genuine Protestantism have been understood or regarded, and how little progress in religious knowledge has been made by the great body of mankind since the time of Luther's Reformation. The object of most of the new societies into which the Christian world was then divided was not to advance but to retard and limit the progress of inquiry. Having burst the chains of papal tyranny, they were impatient to forge and to rivet other claims not less galling on the minds of those who were boasting of their emancipation from slavery. Vain boast! The Pope of Geneva was not less intolerant than the Pope of Rome, nor the yoke of Presbyterian Synods and general assemblies less oppressive than the yoke of General Councils,—nor the fires which burned Servetus less cruel and tormenting than those which consumed Huss and Jerome of Prague.—What have the 'coarse intellects and unfeeling hearts' of the General Assembly of Ulster done to promote the cause of genuine Christianity? Ask the Court of Chancery! and *it* will tell us, that when they failed to dislodge the Unitarians from the high and holy position which we have assumed as servants of the One only living and true God, by the legitimate weapon of controversy, they hoped to prevail against us by the revival of certain intolerant laws, which, in the lapse of years, their very intolerance had rendered obsolete; and had it not been for the wisdom and justice of the British Legislature in passing the Dissenters Chapels' Bill we should have been robbed of our houses of worship, of all our congregational properties, of the very funds which our benevolent predecessors had provided, and to which some of our living contemporaries largely contributed, to be a provision for the fatherless children and widows of your pastors. Such are the fruits of their Christianity, such the lessons they inculcate on their priest-ridden, down-trodden, miserably deluded and mystified congregations; and so certain were they of the success of their nefarious projects, they had actually begun to quarrel about the division of the pillage. The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them.' But, thanks to the Almighty Protector! in the hour of their anticipated triumph, they were signally defeated, and we still continue to worship in the houses built by our pious ancestors, and raise the voice of praise and thanksgiving to our great Deliverer, who had rescued us from the fangs of the destroyer, who 'brake the jaws of the wicked, and plucked the spoil out of his teeth.'

'Attached as I am to the great principles of civil and religious liberty, it has ever been my desire to create and promote the same attachment in my Christian brethren, to the extent of my humble ability, and to me it is highly gratifying to meet a response to my advocacy of those principles in your kind, affectionate, and only too partial address. A minister of the Gospel can receive no higher reward upon earth than the approbation of his religious sentiments by those whom it is his wish and duty to instruct, provided always that such approval is gained by no unworthy act, by no flattery of prejudice, by no fashioning of doctrines to the varying hour, but simply by inculcating, with godly sincerity, what he believes to be the all-important doctrines of revelation. If there be aught that can or should excite supreme aversion and invincible disgust in the bosom of a Christian, surely it is sycophancy with hypocrisy in the guise of religion.

'We have been accused of having too little warmth in our religion, though occasionally some declare we have too much. It may be admitted, however, that if we sometimes exhibit a little more Christian zeal, it would tend to the advancement of our righteous cause. But warmth and zeal depend very much on physical constitution, and I am far from supposing that warm and affectionate piety is to be found only with the fire and storm of a heated imagination. Rapturous exclamations, affected grimace, and disgusting familiar repetitions of sacred names, that should be uttered only with hallowed respect and veneration, are not the proper outward signs of the inward and spiritual grace. Where there is an ostentatious exhibition of piety, there can be but little of the reality. Shallow streams run with the most noisy murmur. Empty bodies yield the greatest sound. And some one has said 'that the contortions of the Sybil may often be seen without the inspiration.' The service of God is 'a reasonable service.' It should be based upon reason and understanding, not on passions and emotions: the affections are a most valuable part of the consitution, and should be cherished, for, without them and their kindly play, life would be insipid; but unless they are under the control and guidance of reason and understanding, they lead to dangerous errors both in doctrine and practice. Devotion may be excited into fanaticism. Zeal kindled into persecution. Our great guide and example was no enthusiast, no devotee, no villifyer of human nature. He reasoned with the intellect, he appealed to man's natural sense of right and wrong, he spake to the feelings and affections, but he did not stir up the passions to anarchy and insurrection, to dethrone that reason which is man's distinguishing attribute. He was fervent in piety, but not fanatical, nor fond of vain repetitions, zealous for the glory of his and our Heavenly Father, but a reprover of the disciples who wished to call down fire from Heaven to consume his enemies.

MORAL DUTIES OF YOUNG MEN.

From the neat little volume, "Duties of Young Men," by Rev. E. H. Chapin, to which we referred last week, we select the following passage, in relation to their moral duties.

'In the third place, you are bound, as moral beings, *to practise morality in its best and most efficient form*. And, without farther preface, I assure you that this form is Religion. It is your duty, and it rests with binding force upon you, to be religious. It may be deemed unfashionable or unmanly for you to adopt this course in the prime and vigor of your years; but certainly, my friends, it is none the less reasonable or obligatory. In directing your attention to true morality, I have already said, that it is no superficial or partial matter. I say now that he who is not religious, is not a truly moral man. Doubtless, there are many who discharge well their duties as citizens and as friends—but this does not comprise all their duty. There is to be cultivated a pure and vital principle in the heart, which moves them to act with constant reference to the two great laws of love to God and love to man—which makes the Bible and conscience the arbiters of every deed, and sets a watch upon the motives and the thoughts. This is the well-spring that gushes with Eternal Life, and that flows out upon the world in a morality that is sure and blessed. Failing to establish this, they fail to perform all their obligations as moral beings, and of course, although they may bear the name of moral men, they are not truly and completely so. Religion is a development of our moral nature, in which the soul holds communion with God, loves virtue, and renounces and wars against all evil. It is a condition in which the spiritual and the eternal are exalted above the earthly and the temporal, in which sin has been repented of, and obedience to God and God's law, resolved upon—in which the spiritual eye is opened, and the soul is attuned to celestial harmony. In cherishing the religious life, man awakes, as it were, to a new being—he views this life as a field for the important work of disciplining the soul, of studying God's will, of imitating Christ. He has an object in view, before which all earthly objects wane and grow dim; which, as he advances in the path of righteousness, breaks in brighter and yet brighter beams upon him, from the golden gates of Paradise, and the shining ranks of the just made perfect. It is no abstract and visionary principle. It fits him none the less to enjoy rightly the good of earth, and to discharge all the duties incumbent upon him. Fits him none the less!—It is the only thing that fits him at all! It is the only spring of true happiness; the Guardian and Guide that walks in shining robes with us, tempted, periled and imperfect as we are, and leads us in green pastures and by still waters—arms us against every temptation, enables us to meet with fortitude every sorrow, comforts us in every affliction, assures us in every adversity, advises us in every perplexity, heals every wound of the heart, and conducts our faltering feet through all our pilgrimage, to the banks of the River of Life!

Such is the principle, my friends, that I recommend to you, as being the highest and most efficient form of morality. I call upon you to make it yours, and to cherish it. You live in the full daylight of the Gospel, and have heard its claims urged upon you, time after time, in various forms and with emphatic declarations of its importance. You know the way to obtain its blessings, you know the duties that it enjoins. Do you require motives to induce you to accept it?'

He that depends upon the maxim the world owes him a living, will rarely take the trouble to earn it.

THE WAR IN INDIA.

We made a brief reference, in our last number, to the late war in India. We find in the London Inquirer, received by the Steamer Hibernia, some just and discriminating views on that subject which we here transfer to our columns. The following remarks are from the Inquirer of Feb. 7th.

'The Indian news just received is of a melancholy character. We are again involved in war, though not now, it would appear, from any inclination or provocation on the part of our authorities. The Sikh army—in opposition to the will of the queen-mother—the present sovereign being a minor—has invaded the British territories, and that event has been immediately followed by a bloody and terrible battle, in which, as usual, the English have been successful. To what degree the conduct of the Sikhs is directly attributable to our previous misconduct it is difficult to say. One fault always prepares the way for others—and though her government has been made by Providence an important instrument for the improvement of the people of India, England is not the less answerable for grasping ambition, avarice, and oppression. It is some comfort that her views have been gradually elevated, and that whilst her administration has been in an extraordinary degree improved, she is at length showing some disposition to peace and moderation in her relations with the remaining independent governments. There is much to approve in the conduct of the present Governor-General, and there is reason to believe, that, though a good soldier, he is not a lover of war; but whatever may be their results, the events which we have now to record are most lamentable. They illustrate the horrors and miseries of war, and they show us the duty and importance of endeavoring to extend the blessings of civilization, and to conduct all our intercourse with barbarous tribes in the mildest and most conciliatory spirit, that we may prevent such savage outbreaks of the love of violence and plunder as that which we are now called on to repress at so terrible a sacrifice. We can now only hope that Sir HENRY HARDINGE will add to the military prowess which no one can doubt his possessing—wisdom and moderation as a Governor-General—and that he will restore peace as speedily as possible, by showing that the English, though prepared to put down violence in others, have no longer the spirit of aggression or revenge.'

Under the title 'Indian Victory,' we find the following article in the Inquirer of Feb. 7th, 28th.

'We are hardly in a condition to pronounce an opinion to what extent the invasion of the Sikhs is a natural consequence of the previous unjust and unwise policy of our Government in supporting RUNJEET SING, or how far the Governor-General had reasonable grounds to anticipate the event, and might have been better prepared for it. In respect to this particular transaction, we have not been the aggressors, and that is some satisfaction; but what has occurred ought to be a great lesson to our people, as to the military spirit, and the system of maintaining right by violence.

Our contemporaries are, in general, disposed to raise a song of triumph on our *brilliant* victories; and our rulers were pleased to order the arrival of the news to be celebrated by firing. We think, however, that the feeling of the country will hardly go with these things. We have had to resist the incursion of a barbarous tribe. The most powerful nation might be surprised at a disadvantage, and subjected to momentary reverses; but of our power being superior to that of the Sikhs, and of our being able to reduce them to submission, not one amongst us entertains a doubt. The question, then, is respecting the cost to us of the operation. If we had accomplished our object * * * * entirely by means of verbal representations, there would have been cause for rejoicing. As it is, our object is yet but half accomplished, and that by a desperate and bloody struggle, which has filled many families with mourning, and which exhibits a dreadful spectacle of unchristian feeling, and of the miseries which evil passions can inflict on human beings,—and this is a joyful event, to be celebrated and made the foundation of fame! There is, we think, an attempt on the part of our rulers to cherish and keep alive the military spirit amongst us, which they fear is declining. They rejoice to have some victory to celebrate. We tell them the class is large, and is increasing rapidly, which they can arouse to no sympathy in such events. The descriptions of battles which used to rouse all the pugnacious propensities of our nature, now excite only horror; and the attempt to magnify the courage of our troops by comparing them with bull-dogs and lions, only shows us what a low and beast-like attribute this courage is, and assists us to put it in its proper place among human qualities.

If man be a rational animal, his differences ought to be settled by reason. If the laws of his nature make his happiness dependent on justice, benevolence, and piety, his public as well as his private relations ought to be regulated by these virtues; and governors have no right to put their subjects into situations which temporarily convert civilised and urbane men into wild or furious beasts. Events like the late battles are horrible and disgusting, and the veil of chivalry can no longer hide their real character from the penetrating eyes of an enlightened public. Glory shouts in vain, for her features are distorted with every bad passion, and her garments are stained with the blood of her victims. Our deeds of arms are not Christian, and can have no sanction from any who seek the guide of his conduct in the actions and precepts of JESUS. These were meant to be the real, not merely nominal, guides of all true disciples, and in vain we make profession of faith or love, whilst we set aside such of them as are opposed to practices of Pagan origin, unworthy as much of our rational nature as of our religious privileges.'

THE WAY OF ETERNAL LIFE.

[Extract from the sermon of Rev. W. H. Furness, at the late Installation of Rev. J. T. Sargent, at Somerville.]

Since these things are so, as I have spoken of the kingdom of Heaven, let me speak in the next place of the way into the eternal life.—This is the subject of this discourse,—the kingdom of Heaven and the way into it. The way to heaven, notwithstanding all the contradiction and controversy, notwithstanding the sects and the churches, is very plain and simple; so plain, that the wonder after all this, that sun after sun, as it rises, still finds us lingering amidst the shadows and darkness of our mortal state.

Behold, then, you have consciences to distinguish right from wrong, the eternal from temporary, the heavenly from the earthly. You have—let me use the dispised phrase—that 'inward light,' whose authority is never more fully admitted than when it is denied, for without this master of light of all our seeing, how can we affirm or deny anything? If the light that is within us is darkness, how deep is our darkness! You are not stocks and stones, you have warm, living hearts in your bosoms, fashioned to beat in accord with the heavenly things, justice and mercy. And the multitude of human sufferings and wrong, how mightily do they appeal to us! In breaking the chains of evil, the peace of heaven shall flow into your souls. The ministry of Humanity, engaged in that, and in the very engagement you enter into

the celestial state. The existence of evil is a great mystery. I am no metaphysician, and I could not solve this mystery, even if I were.—But I declare to you, it more than half vanishes from before my mind, when I see how evil opens the door of heaven. In simple obedience to the natural dictates of humanity, in pity and love, in laboring to abate and abolish the evil that awakens our human sympathies, we come to know the transcendant worth, the ravishing quality of the good. In our conflict with evil, the glory of those principles which are the attributes of God, the foundations of the earth and the pillars of heaven, is revealed, and we have an inward, heart-knowledge of their reality and greatness. When we speak, or when we silently act against cruelty and wrong, we find ourselves in the vicinity of the eternal substance, the soul of all religion, the fountain of life and light. Are you greatly bewildered at times, well nigh lost amidst the thick clouds that darken this mortal state? Is death appalling? Is sin mighty? Is habit too strong for you? Are you utterly cast down in the consciousness of your weakness, longing for power which you have not? God hath shown thee, O man, what is good. Listen to the voice, familiar as it may be, of our common humanity.—Give you hearts, as they are waiting and longing to be given, freely, utterly to the ever present work of man's deliverance from the despotism of evil. Speak out, as your hearts bid you, for your poor brother man and your poor sister woman. In dealing with them and for them, you will learn the heavenliness of justice and mercy, you will find that you have something on your hands and in your hearts, which is of imperishable stuff. You will know, as you never can know otherwise, that life is not all a mocking shadow, that there is something real and solid in this great universe, not far from every one of us, something worth living for, something that will communicate to you a sense of security that passes all understanding, something that will nerve your arm, although host encamp around you, and will bid you hope forever.

But refuse to avail yourself of the opportunity, which is afforded you to learn the divineness of humanity and love; take counsel of your love of ease; hug your darling prejudices, and let them be your comforters; let the cries of the friendless and the wronged come up to your ears in vain;—and you shut and bar the gates of heaven. You may live on for a while, walking in the vain show. But when the hour of trial comes, as it will come, when you need a rock and a refuge, you will find none. Words, mere words, will then avail you nothing. In the day when your heart was flushed with the hope of success, you fancied, that words, empty professions, were sufficient to worship God with, but in your hour of bitterness you will crave something substantial, and where shall it be found? It is not in you. You can have no faith in an omnipotent Rectitude, an omnipresent, all-animating, all-conquering spirit of love, for you have never known the power of these divine principles in yourself. They have had no meaning for you. They were hollow names, vague generalities, lifeless abstractions. You have never known how real they were, you have had no taste for their divinity. The world and its barbarian customs and opinions, flying directly in the face of eternal right,—*these* you have believed in. You have submitted to the authority, you have felt the power of these, and these must comfort and bind up your heart when it is breaking, if they can.'

CHRISTIAN REGISTER.

BOSTON, MARCH 28, 1846.

UNITARIAN PERIODICALS AND NEWSPAPERS.

The leading principles of the Liberal School in Theology were advocated to some extent, in the literary work called the Monthly Anthology, published in this city, from 1804 to 1809; though the first, and the only article, perhaps, in which Calvinistic and Hopkinsian principles were seriously attacked, was as late as November 1808, in an article on the establishment of a Theological Seminary in Andover.

The first periodical, however, established among us, whose leading purpose was the defence of Liberal Christianity, was,

THE GENERAL REPOSITORY.

This work, commenced in 1812, at Cambridge, was continued quarterly, for two years. The younger members of our societies, and others not acquainted with the work may infer with what ability it was conducted, by learning the single fact, that it was edited by Professor Norton, and that in addition to his large and important labors, it numbered among the contributors to its pages, the names of Kirkland, Noah Worcester, Frisbie, Farrar, Willard, Everett, Eliot and others of eminence among us, with selections, we think, from unpublished papers of the lamented Buckminster.

In our allusion to this work, above, we used the term 'Liberal Christianity,' for this was the term then employed to indicate the leading principles now generally denominated 'Unitarianism.' The terms 'Unitarian' and 'Unitarianism,' were rarely, if ever used, we think, in the General Repository, as applicable to any body of Christians among us,—certainly not in its earlier numbers. This valuable work it is now very difficult to obtain. It consists of four volumes 8vo., containing more than 400 pages each.

CHRISTIAN DISCIPLE AND CHRISTIAN EXAMINER.

The first avowedly Unitarian periodical established in this country was the Christian Disciple. And even in this work, as far as we have observed, there is no decided avowal of the Unitarian faith until the year 1819. The publication of the Old Series, of the Disciple, commenced in May 1813. The objects of the proposed work,—we are told in the Prospectus—are, 'to increase the zeal and seriousness of Christians—to discriminate between true and false religion—to excite attention to the Scriptures and to encourage inquiry into divine truth, unbiassed and unawed by human authority—to cultivate a spirit of candor, forbearance and love towards persons of different sentiments,' &c. This was the spirit in which it was conducted. The editorial direction was, during a large portion of the time 'committed to a gentleman (the venerable and excellent Dr. Noah Worcester) distinguished by the mildness as well as ability with which he had conducted theological controversy, and who is universally acknowled to have labored with exemplary faithfulness to make the Disciple the minister of peace and kind affections.'

In 1819 the Disciple was enlarged and essentially changed in its character, and from this time was published only once in two months. It was now conducted by several gentlemen who had associated for the purpose, and whose plan, whilst it retained the leading features of the old work, embraced also other important objects. 'The work will be devoted,' they say, 'as before, to Christian charity and practical religion, and at the same time to theological learning, biblical criticism, discussions of the doctrines of natural and revealed religion, and to Reviews of new publications.' The first article, we believe, which contained a distinct avowal of Unitarian opinions was the review of 'Eddy's Reasons,' in the number for January 1819. Under the title 'Christian Disciple, New Series' the work continued five years, and then, in January 1824, without any important change in its character, or the ability of its management, took the name of THE CHRISTIAN EXAMINER. Being the chief organ of communication between the ablest and best writers of our denomination and the public, this work has held, as might be expected, a high rank, and exerted an important influence in sustaining and giving currency to the great doctrines and principles of true Protestant and Liberal Christianity. In the hands of its present able editors, it still continues,—we are happy in having the privilege to testify—to advocate with distinguished ability, these great and important principles.

UNITARIAN MISCELLANY.

In 1821, the Unitarian Miscellany was established in Baltimore, and conducted with much talent and efficiency for three years. It was edited, till about the middle of its last year, by Rev. Jared Sparks, then minister of the newly established Unitarian Society in Baltimore, and, during the remaining part, by the late Rev. F. W. P. Greenwood.

CHRISTIAN REGISTER.

In February 1821 the present publisher and proprietor of the Christian Register issued his prospectus of this paper. The first number was published in the month of April following. That number was sent abroad as a specimen of the then intended publication, to ascertain the public sentiment in regard to the demand for such a work. In August of the same year, the second number was issued, and from that time it has been published weekly, without intermission. The subscription list, at the commencement was small, and the increase of its circulation slow, though steady, averaging a little more than one hundred a year.

Since the establishment of the Christian Register seven Unitarian newspapers have been started and published for a short period in different parts of New England, viz: The Old Hampshire Post, at Northampton, The Philanthropist, at New Bedford, The Liberal Christian, at Brooklyn, Conn., The Monitor, at Dover, N. H., and The Boston Observer, The Young Christian and The Christian World in this city. All these publications with the exception of the last named, have ceased, from want of support. There have also been published in the same period, four monthly Unitarian works, viz. The Unitarian Advocate, in this city, The Unitarian, at Cambridge, The Western Messenger, at Louisville, Ky., and the Religious Magazine now published in this city. All these, with the exception of the Magazine, have also ceased, from the same cause. Most of those publications out of the city were established for the purpose of local influence, and their object was generally to a good extent accomplished, and the way prepared for the more free and general reception of other liberal publications. They were, however, both here and abroad, projected, as we think, generally, under a misapprehension of the state of the public mind, and of the difficulties and discouragements attending all efforts for the establishment of liberal and Unitarian publications. Twenty-five years experience has convinced us, that, it is no small or enviable labor to establish and place on a firm and respectable footing, a Unitarian periodical. The odium which has heretofore been attached to its avowed principles, with the body of the community, cuts it off at once from general circulation. And those even who approve its principles having little of sectarian zeal, are induced to receive or reject it generally, on individual and private considerations. These circumstances, together with the fact that the Christian Register had to rely, from the first, wholly on its own means for pecuniary support, have rendered its firm establishment a slow and difficult work.

In originally projecting this publication, the proprietor entered on the undertaking, not as a temporary occupation, to be abandoned on slight discouragement,—but as a chosen, honorable and useful profession, to be adhered to faithfully and devotedly. In this spirit the undertaking has been uniformly and steadily carried forward, with the assured conviction, that thus labored for, it would not only give, eventually, a fair outward reward in the means of respectable worldly support; but, under Providence, that it would prove, as it was intended to be, a means of moral and spiritual benefit to others. In regard to the first of these objects—its pecuniary support, we will merely remark, that its affairs require still to be managed with skill and careful economy, to sustain its necessary expenses. Of the success of its great and primary object,—its moral and religious influence, we must be permitted to say, that it is hoped and believed, that, in its long history, there has been no period in which it has not been, to some extent, an instrument of good. But this we cheerfully leave to the decision of the discerning and candid who have watched its progress, and noted its character.

A brief outline, of the early editorial history of the Register it was our purpose to have given here, but the length of this article, already much beyond our intentions, forbids. We may do it perhaps on a future occasion. Since the autumn of 1834 the names of the editors being, most of the time, placed on the paper, the history may be easily traced.

The year for which the late able and successful Editor was engaged, having expired on the last week in February, the care of the paper has devolved on the Proprietor, during the present month. And he feels that in justice to himself, he ought to bespeak the candid indulgence of his readers, for the imperfect manner in which the editorial duties of the month have been discharged,—burdened as he has been, at the same time, with a great amount of other pressing duties.

We have now great satisfaction in being able to announce to our friends and readers, that the Rev. JOHN H. MORISON, of Milton, will take the editorial charge of the paper, after the present number.

MORAL EXPOSURES OF GREAT CITIES.

Among the immense and teeming population of the great cities of the old world, and in some, even, of the new world, there is much to excite the interest and sympathy of every thoughtful beholder, and especially of all whose minds and hearts have been brought under the influence of the example and teachings of the Savior. The manifestations of poverty, wretchedness and crime are such as lead us to inquire with earnestness why *something* is not done to alleviate, if not to remedy the sufferings and evils around us. So much evidently requires *to be done* that to the external eye, especially of a stranger, ignorant of the history of a great city, it seems that *nothing* has *yet been done* for the accomplishment of these humane and Christian ends. And, indeed, so far as concerns any efforts or sacrifices of a majority of those to whom it belongs to aid and improve the necessitous and depressed, it is true that nothing has yet been done. It is true, no doubt, that among a large portion of the rich and the happy in great cities, there is a heartless indifference, and criminal insensibility to the wants, the sorrows and sufferings, the moral exposures and temptations of the poor, the ignorant, the erring,—and a gross neglect of the means of relief, instruction and reformation. But let us not apply this remark too extensively. Let us look beyond these, the many thoughtless and cold-hearted,—to others, and we shall find in most of our large cities a goodly band of benevolent laborers, and among them often the rich and prosperous too, by whom, much *has been* done, and *is* done, continually, most gratifying to the Christian heart, and which will meet, in heaven, the reward of 'well done, good and faithful'—'insomuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

It is not merely, or principally, to our showy and richly endowed Hospitals and Asylums, that we now refer,—worthy as their projectors and supporters are of all praise—but it is to those more humble and self-sacrificing charities, which, while they relieve the necessities and sufferings of the destitute, the helpless and the sick, seek also to secure the young from impending ruin, to banish intemperance, to raise the degraded from the debasing influences of wicked indulgence and excess. Of such noble and successful labors and efforts we could point to many examples in the large cities of our own country,—and to some in cities abroad. But enough, quite enough, alas, remains to be done, to demand in the service, the best energies of all, and many more than all, who have yet learned to feel that every ignorant, erring, suffering child of our heavenly Father, is our *brother*.

We have been led to these remarks by noticing in a New York paper a reference to certain schools in London, among the degraded population, called *Ragged Schools*.' The New York editor, in referring to these schools, says:—

'Mr. Charles Dickens in a letter addressed to the London News describes a visit he paid to what is termed the Ragged Schools—seminaries of learning for the children of the lowest grade—houseless and parentless who are taught the rudiments of an education before the Jail Chaplain becomes their instructor—a School where candidates for transportation commence their studies and the little learning and morality they receive are meant if possible to snatch them from impending ruin by giving them a distinct notion of virtue and vice before their career commences. No one is better qualified to urge public attention and public patronage to such schools than Dickens; he knows the prisons and the haunts of crime and misery, and his prolific pen has been frequently used to implore succour for the miserable criminal as well as the candidate for the hulks; and as he says in his letter, he has seen in the Prisons children in numbers sufficient to break the heart and the hope of any man. These children who live in and out of the prisons are never taught—the distinctions of right and wrong from their cradle are confounded, that they come from untaught parents and will give birth to another untaught generation, and in proportion to their natural abilities is the extent and scope of their depravity. To reform such children the ragged schools were first established. Dickens visited one of these schools in the wretched quarter of the city in which they were situated, compared to which the lowest place in New York must be a paradise. He says the close low chamber in which the boys were crowded was so foul and stifling as to be almost insupportable. Huddled together upon a bench about the room and shown out by some candles stuck against the walls, were a crowd of boys varying from mere infants to young men, sellers of fruits, herbs, lucifer matches, flints; sleepers under the dry arches of bridges, young thieves and beggars with nothing natural to youth about them, with nothing frank, ingenuous or pleasant in their faces, low bred, vicious, cunning, wicked, abandoned of all help but this; speeding downward to destruction, and unutterably ignorant. Frightful as the picture is, Mr. Dickens is not without hope that if these ragged schools are supported, many children may be saved, and he eloquently urges the most wealthy to look into these abodes of vice and misery and extend a helping hand to them.'

In view of this state of things, the New York editor endeavors to awaken attention to the dangers of their own city, and pertinently remarks:—

'We are grateful that we have no such class of beings amongst us—that is as *yet*, but we shall have if we do not urge upon indifferent parents the necessity of sending their children to the many free schools open to receive them. We have too many ragged idle boys in our streets, who are dipping in small vices, and many herd together and gamble away the few shillings which they daily earn. The criminal neglect and indifference of parents may be cited as the cause of juvenile delinquency, and it is much better that these boys should be apprenticed to merchant vessels and made useful seamen, than to grow up in the knowledge and practice of vice. We have no need of 'ragged schools,' but we must take care that such schools are not forced upon us by our own neglect. Our system must be preventive, not corrective—we must check vice in the bud, not seek to reform it after it has become fruitful.'

And let us, of this boasted moral city of Boston beware, lest these same dreaded evils come upon ourselves. The seeds of them are already profusely scattered among us, and demand an unremitting Christian watchfulness and activity that we may prevent their taking root, or 'nip them in the bud.'

CONSUMPTION.

On our first page we have placed an extract from a letter of Dr. John L. Sullivan, of New York, to a gentleman of this vicinity, on the subject of the CURE OF CONSUMPTION. The facts and cases he mentions are curious and interesting. The statements, coming as they do from a source of high respectability, and relating to a subject of intense interest to a large majority of families through our country, they cannot fail, we think to be read. We have, ourselves, no strong predilections or antipathies in regard to any system of medical practice; certainly none against the palliative system referred to in this letter. We wish to hold our mind open to conviction in regard to *all* truth. Hoping that this may be the case with our readers, generally, we trust these statements may be received and weighed with candor by all, whether simple or gentle, unlearned or scientific.

PEACE DOCUMENTS.

The Peace document given below was handed to our printer for the last page of this week's paper; but as the page was full without it, it was reserved for the next week. But we now change our purpose and cheerfully insert it in this week's inside, for the purpose of calling more attention to it, by the accompaniment of the following agreeable note just received, which we take the liberty to publish.

DEAR SIR:—I do not remember to have seen the enclosed (which I have cut from the Advertiser of March 10) in the Register. Perhaps it has been there. But if not, it would seem to deserve a place, both as being, probably, from the pen of one of our own ministers, and as in itself a remarkable document. Is not the interchange of such letters one of the most delightful facts in the history of our times?

Yours, truly, G.

March 24, 1846.

PLYMOUTH RESPONSE.

[On the last page of our paper of March 7th will be found the Address to which the following is a response.]

'A RESPONSE to the friendly appeal from the inhabitants of Plymouth, Great Britain, to the citizens of the United States of America, for the purpose of averting war between the two countries, by the inhabitants of Plymouth, Massachusetts.

Friends and Fellow Christians.

More than two hundred and twenty-five years ago Pilgrims from England gave the name of Plymouth to this spot, because Plymouth was the last town they left in their native land, and because they received many kindnesses in their need, from some of the Christians there. Your friendly appeal, at this juncture of public affairs, read at a large meeting, convened for the discussion of the principles of peace, convinces us that the sympathies of feeling in that former generation, have suffered no decay by the lapse of time. A kindred spirit beats in the heart of Plymouth, in old England, and its daughter in Massachusetts, at this day; and although your appeal was not particularly addressed to us, we are impelled to give it an immediate response.

We respond with unfeigned fervor of heart to all your words of love. We deem war in every case as an unutterable calamity. But a war between two nations, so advanced in civilization, and Christian feeling, as your country and ours, we should regard with especial horror and anguish of soul. We are descendants of one stock; children of the same household. We have been nourished at the same great fountains of literature and learning. We have been baptized in the same great faith. We are brothers in the flesh; brothers in mind; brothers in Christ. Both nations, too, are plainly called to great duties and great destinies, in the unfoldings of Providence; duties and destinies which can alone be fulfilled in the reign of peace. The only strife between us, should be the noble emulation to see which may do most for the advancement of civilization, the progress of the world, by diffusing and perfecting the arts, the knowledge, the freedom, the purer religion, possessed by the Anglo-Saxon race. For two such nations to fail to settle amicably a controversy like that now existing between our respective Governments, and therefore to become desolated by the calamities, and corrupted by the countless crimes of war, seems to us a sin alike against natural affection, the leadings of Providence, and the Redeemer's law of love, without defence or palliation. If Great Britain and the United States cannot amicably settle their present controversy, the friends of peace in the world may almost despair.

We rejoice that it entered the hearts of our brethren in England to send these friendly addresses over the ocean. We hail a movement so eminently Christian, as full of promise. The boundary-lines of nations could neither alienate nor separate them in heart, were the friends of peace thus to extend to one another the hand of fellowship and love. Nations would begin 'to see and to flow together.' Surely, no war could be possible between our respective Governments, now, or at any time, if the lovers of peace in either land would continually send the olive-leaf across the waters, in these appeals and responses of Christian feeling, and Christian sympathy. The ambitious and wickedly aspiring in both countries, who attempt to stir up the spirit of strife, would be met by a moral power they would be compelled to obey, even though it did not remove the evil purpose from their hearts. We join you in your prayer, and your labors, to avert war between our respective Governments, and to secure a present and an everlasting unity. In the hope that our response to your address, and through you, to all our brethren in England, moved by a kindred spirit, may contribute something to the end we mutually desire to secure, and that the labors of the friends of peace here and there, may be crowned with entire success, we remain your friends,

GEO. W. BRIGGS, R. TOMLINSON, JOHN RUSSELL, } Committee of the Meeting.
WM. THOMAS, Chairman.

For the Register.

MEADVILLE THEOLOGICAL SCHOOL.

It is intended to hold a Levee at Faneuil Hall, on Thursday evening the 9th day of April next, for the benefit of the Theological School at Meadville, Pennsylvania, under the care of Rev. Rufus P. Stebbins and Rev. Frederic Huidekoper, and for this object the Committee of Ladies who have charge of the arrangements invite the co-operation and assistance of all the friends of that Institution.

They hope to enlist the sympathy and efforts of the Ladies in all the Churches of the Unitarian and Christian denominations in Boston and vicinity in carrying forward the object proposed, and also to awaken a general interest in the Meadville School, and to give additional information as to its character, history, object and needs, as well as to afford an opportunity of contributing to its resources.

The evening at Faneuil Hall will be mainly occupied with addresses by interesting speakers whose names will be hereafter announced—and with music vocal and instrumental.

It is designed to have two tables, one for refreshments and one for the sale of such articles as may be presented for that purpose—and the Ladies cordially invite their friends who may be willing to afford any aid in either of these departments, to communicate as early as may be with one of their number, either at No. 76 Mount Vernon street (opposite Louisburg Square.) No. 21 Dover street, or No. 24 Essex street, (opposite Harrison Avenue,) where any articles intended for sale may be sent.

The Hall will be opened at 5 o'clock and the speaking will commence at 7 o'clock, P. M. Seats will be provided so far as possible, without interfering overmuch with convenient access to the tables, and every care will be taken to insure the comfort of the audience.

Flowers, fruit, and articles for the refreshment table will be gratefully received at the Hall on the morning of the 9th, and any friends proposing such donations are requested to notify the Committee as early as possible at either of the places above named.

Tickets twenty five cents—to be obatined at the Bookstores of Messrs. James Munroe & Co B. H. Greene and Crosby & Nichols.

Persons desirous of rendering efficient assistance, can procure packages of tickets at either of these places, for disposal among their friends.

Places will be prepared in the Hall, for the reception of contributions.

March 24th, 1846.

For the Register.

DO BAPTISTS IMPOSE FORMS AND CREEDS AS CONDITIONS OF CHURCH-MEMBERSHIP AND FELLOWSHIP?

MR. EDITOR,—I am glad the Editor of the Watchman, prefers to reply through your columns. He says he prefers 'close quarters;' now this is what I like. How well he likes an 'open field,' is illustrated by the way he has gone round about the questions propounded to him, without coming to 'close quarters.' I hope I am not mistaken in supposing that he has 'nothing to conceal' with regard to the principles and usages of his Church.

He still insists that I misunderstand him. Well, I have given my explanation of the terms in which he has given the principles of the Baptists. Now let him give his, that we may know his ideas of what constitutes a '*form*' or '*creed*,' and what he means by '*liberty of conscience to all*.'

He says, in his article which led to my first remarks, that Baptists held to the principles of 'the BIBLE ALONE, and LIBERTY of CONSCIENCE to ALL'—that they *impose* no *form* or *creed* as a condition of church-membership or fellowship.'

That *Baptists deny the right of any man or men—of any church* or *state* to *impose any form as a condition of church-membership or fellowship*. In a subsequent article he says, 'The only *test* of admission we ever knew is *personal piety*—a satisfactory evidence of *conversion to God*.' To be sure, in the same article which contained all but the last of the above quotations, he advanced principles, as I understand them, in direct contradiction to the above; the terms of which the reader can see, by reference to your paper of the 14th, where you point out the marked inconsistency.

Now that the principles expressed in the above quotations are the principles of the Baptists, I then explicitly denied, and gave some *facts* to show that they were not. And that denial I now emphatically repeat. I could go on and give many more facts, in relation to the church of which the editor of the Watchman is a member, to show what are its principles and usages; but as this might leave room for gainsaying, I preferred that he should give his own account of them. I, therefore, put several questions to him, which if he will answer correctly and without reserve, his answers, together with some farther facts which I may give, will enable the reader to judge whether the Baptists are that *liberal* sect which he describes them to be; or whether they are, as I affirmed, as far as church-membership and fellowship are concerned, one of the most, if not the *most* exclusive and restrictive sect among us.

After quoting my explanation of the terms in which he has described the principles of the Baptists, the editor of the Watchman asks—'Did he really suppose me to mean that if a person believed "the Bible to be the infallible word of God" he is not required to believe anything which it teaches?" And does the editor of the Watchman think that a person *can* believe 'the Bible to be the infallible word of God' and yet believe *nothing* that it teaches? Is not its reception as the infallible word of God, a declaration of faith in *all* that it teaches? If a person believes all that the Bible teaches, pray how much more would he have him believe? I think he requires much more than that. I think he requires that a candidate should not only believe in the infallibility of the Bible, but, that in the interpretation of certain of its doctrines, he must also believe in the infallibility of the church. He is not left to the 'liberty of conscience' to interpret for himself.

He also adds—'nor practice anything which it enjoins.' Have I said any such thing? If so, when? If not why attempt, indirectly, to convey the idea that I charged the Baptists with a disregard of the practical life of a candidate, or that I approved of such loose and unscriptural principles? He says, 'he well knows that no Baptist requires persons to believe the "deductions of men" as a condition of church-membership.' This is asserting that I well know what I explicitly deny. And if he will give strait forward answers to my questions, others can judge which is correct; but if he declines answering, I must resort to other means to settle the matter.

But now to the questions. I will not answer this as he has mine by asking others. To my first, touching the doctrine of the *Trinity*. He asks,—What do you mean by the doctrine of the *Trinity?* I answer, that I understand it to mean, that the FATHER, the SON and the HOLY GHOST, three different persons are all ONE GOD, and that *each* is a God. That the SON JESUS CHRIST, is the Infinite, and Eternal God. Is this correct?—If it is, would a disbelief in this doctrine be an obstacle to the admission of a candidate into the Baptist Church? If this is not a correct definition of that doctrine, will he favor us with his?

He also asks,—What do you mean by saying Christ is a Divine Being, yet denying that he is God? When have I said it? Look over and see. The question appears to me entirely irrelevant to the subject. Nevertheless, I do now say, that I consider our SAVIOR a Divine Being and will tell him what I mean by it. That he is 'Godlike—heavenly—excellent in the highest degree—Supernatural.'

The third question, touching Baptism, he answers by asking—'The baptism of John, of Jesus Christ, and his apostles, was it from heaven or of men?' I answer—From heaven. What then?

To my fourth question,—'Would a person who had adopted the doctrine of Emanuel Swedenborg be admitted a member of a Baptist Church?' He replies, 'Would such a person, if possessed of common sense and a decent share of honesty, ask to be admitted a member of a Baptist Church?' I answer, most assuredly they would, under many circumstances. Let the editor of the Watchman remember that with many persons, and I believe with the Baptists generally, it is held to be a positive duty, for one who thinks himself a proper subject of church membership, to come out openly and make a profession of his faith—to join the visible church, and thus acknowledge his allegiance to the great head. I presume this is his doctrine. It certainly is mine. Then let him remember that there are millions of persons in the United States who never were as far from home in all their lives as they must go in order to find a Swedenborgian Church. Let him suppose that one of these persons is a husband and a father, whose wife and children are members of a Baptist church hard by, and whom he trusts to meet in heaven. Now I think such a person could profess 'common sense and a decent share of honesty,' and yet wish to become a member of a Baptist church with his wife and children.

The editor of the Watchman says that the '*scriptures command church-members to be perfectly joined together in the same mind, and in the same judgement—that all speak the same thing*.' Very true. It commands also that they '*be perfect even as their Father in heaven is perfect*.' But does it make either a condition of church membership or fellowship? If so, let him try his or any other church by these tests and see the result. Were not these commands given to those already in the church, and are they not things to be attained, in, and through the church? Is not the command rather to 'receive the weak in faith?'

He says Baptists believe if a person has really been converted, he will say with Thomas, 'my Lord and my God!' Will he attempt to found any particular doctrine upon these words? Will he remember that Thomas was then faithless and unbelieving, even in the resurrection? Suppose we propose other tests in the language of John. 'Whosoever confesses that JESUS is the SON of GOD, God dwelleth in him and he in God.' 'Who is he that overcometh the world but he that believeth that Jesus is the SON of GOD.' '*God* is love, and he that dwelleth in love dwelleth in *God*, and *God* in him.' If any one shall believe from the heart the above doctrines who shall deny to him the christian name.

Now I have answered the questions of the editor of the Watchman, I will, with his leave, ask one more, in addition to those I have previously put, which if he is willing to answer frankly this controversy can be speedily terminated.

He denies that the 'creed or covenant' of his church is made a *test* of admission.

Did he ever know, or does he believe that any person was ever admitted to that church, who acknowledged his disbelief in any one, even the most unimportant or unessential article of that creed?

The editor of the Watchman says, that if 'he (myself) and others, will take pains to inform themselves better about the principles of the Baptists, they will find that their faith does not stand in the wisdom of man, but in the power of God.' Well this is what we are trying to do, and we trust he will not reproach us for our ignorance, and then refuse to give us light when we ask it. To be sure he has told us they allow 'liberty of conscience to all,' but we are afraid that means only liberty to believe, on important doctrines, just what the church believes. The Church of Rome allows us *that* liberty. We hope something better of the Baptists. But perhaps we are not quite as ignorant of the principles of the Baptists as he may imagine. We have attended the church of which he is a member longer than himself, (although not a member) and have taken some pains to ascertain its principles, and number among our personal friends, its much esteemed pastor and many of its members—and while we consider their rules of church-government and fellowship as very narrow, restricted and unscriptural, we are happy to feel that their ideas of *Christian Union* are very liberal and charitable. *They* do not pretend that piety is the only test of membership. Their ideas of church-government and fellowship are based upon far different principles. They are very far from thinking that others must put the same construction upon the doctrines of the Bible as they, in order to be Christians.

But I wait for answers to the questions propounded.

W. B. S.

For the Register.

FUTURE PUNISHMENT.

An argument has been drawn in favor of the doctrine of *retribution* as such, or the absolute necessity of punishment following a violation of the Divine law in a future world, from the administration of justice by men in this world. It is said, that where a human law has been violated by the commission of a crime here, punishment always follows it. And although the criminal should by his conduct manifest ever so much penitence, and give ever so much evidence of having reformed, still this will not operate to prevent the punishment. But in this view of the subject, some circumstances are disregarded which distinguish one case from the other. One of these circumstances is that one of these punishments is a *present* one, and the other a *future* one. In the former case, the punishment follows the act immediately, and in the other it is postponed until perhaps a long period of time afterwards. In the case of punishment by men in this world, it is intended to have a *prospective* operation, to prevent the commission of further crimes by the same individual by his restraint or reformation, or by other individuals by his example. To have this effect it is necessary that it should be inflicted, because a delay or postponement or remission of the punishment would destroy its efficacy in this respect. The individual would neither be restrained nor reformed, nor would the example of his punishment be given to others to deter them from the commission of crimes. Mankind would see an individual who had violated the law go unpunished, and the effect would be to encourage them also in the commission of crimes by an expected impunity. Society therefore could not go on under such a state of things. But as it regards *future* punishment in another world, so far as it relates to conduct in this world, to the commission of sin here and the violation of the Divine law, it is evident, that its infliction could do no good, either in the way of reformation, restraint or example; since this world and all its affairs having passed away, it could have no influence upon them. As it regards then this world, punishment in a future one would be entirely useless, since it could not undo what had been done here, neither could it prevent the crimes which had already been committed, or remedy the evils growing out of them. These things would all be in the past, upon which the future could have no influence. And it is these circumstances which make punishment as administered by men necessary here, and which make their punishment in another world in reference to the things of this world unnecessary and useless. And this consideration destroys altogether the force of the analogy attempted to be drawn between punishment in this world, and future punishment in another. The only use of punishment is its *prospective* operation, i. e., its relation to the future conduct and character of individuals—and not its *retrospective* relation to the past conduct and character, which have all passed away, except so far as this past conduct and character shall have an influence upon future conduct and character. Punishment in a future world to be of any efficacy, must have reference to the *existing* character of the person punished, and not to the deeds which he has committed in this world. Its object and use must be to reform his character where it needs reformation and to prevent his sinning any more—and it is in reference only to this object that it can be justified. This is the only reasonable view to take of future punishment. And all Christian sects do in fact admit the doctrine, that upon the *existing* character of the person on entering a future world will depend his condition there, and not upon his conduct in this world. Some sects, to be sure, make use of the doctrine of the Atonement as a medium to prevent this punishment for conduct here, the punishing one being for the sins committed by another. But even this doctrine is only an admission that there will be no connection between punishment in another world and sin in this, if the sinner repents and reforms before he leaves the world, and destroys the connection between future punishment and past sins.

Punishment in another world may be better illustrated by the conduct of a father towards his children, than by the administration of law in Courts of Justice. Suppose a father should threaten a child, that in case he violated a command, instead of punishing him immediately he would punish him at some distant day, say at the end of two years. And suppose the child violated the command. But before the two years expired, he became penitent, sincerely regretted having done it, and gave evidence of such a change of disposition as would probably prevent him from any future act of disobedience. Would it under these circumstances be of any use for the parent to inflict the threatened punishment? And would any parent having any affection for his children do it? The object of the punishment would be answered by the change of disposition of his child, and it therefore would become unnecessary.

It will be perceived from the foregoing remark, that I have been arguing against future punishment in the nature of a *retribution* and not against future punishment itself.

A.

For the Register.

THE CHRISTIAN CHURCH AND THE SUNDAY SCHOOL.

If a Christian church were established in a hethen community, and were desirous of accomplishing its high purpose of active and efficient instrumentality in advancing the Redeemer's kingdom among men, would it not look carefully to the religious training of the young?—As its members should occasionally assemble for consultation and conference, would they not, in all probability, speak together, and enquire of each other, in regard to the best means of guarding their own children from the unholy influences, by which, amid heathens, they must be surrounded? Nay more. Would they not consult upon the best means of training up, under Gospel influences, those children of heathen parents, who might be entrusted to their charge? Would not the church, under such circumstances, take a deep interest in the characters and qualifications of the teachers employed, in the course of studies pursued, and in the modes of instruction adopted? And would not a church so situated, keep its eye fixed upon a distinct object to be accomplished, by this sabbath school instruction? Would it not seek to train up the young to a clear knowledge of the truths of the Gospel, to a full understanding of its distinctive practical principles, and to a right appreciation of its peculiar spirit? Would not the church seek to prepare the young to become, on leaving the sunday school, inteligent and devoted members of its own organization, that so the sunday school might become, in reality, what it is sometimes called, the nursery of the church; and that all who have passed through the one, might appropriately and voluntarily become members of the other? Would not the church look carefully to the teachers employed, taking care to select those, who were themselves deeply interested in the truths and principles of the Gospel, and who would seek to make their pupils christians? Would it tolerate the employment, as teachers, of those, who, though amiable and intelligent, might care but little whether their pupils should leave them to enter the Christian church, or to return to the worship of the heathen temples, from which they were taken? From this illustration, we can easily determine what would be the course of a true Christian church, in regard to the religious training of the young, if placed in the midst of a heathen community. And is there so much difference between the situation of a church in our community, and one situated among heathens, as to authorize an entirely different course of procedure? Are there not many unholy influences every where around us, against which we should seek to guard our own children?—Are there not many young persons, growing up as heathens in our midst, and who will be left wholly without Christian instruction, unless it is provided for them by the Christian church, and extended to them by means of the sabbath school? And then too are there not still prevalent in our community, narrow and contracted views of the office of Christianity, in the reformation of the world, and of the extent to which its principles are to be applied to the removal of the social evils of the community, as war, intemperance and slavery? Are there not still prevalent in our midst prejudices, habits and interests, which are utterly opposed *to* the true progress of the Gospel in these *respects*? And how are these obstacles to the purest and most powerful influences of *Christianity* to be met and overcome? Must it not be, by directing the attention of the *Christian* church to the religious training *of* the young? And will not the church, when it comes up to this great work, have a clear and distinct object in view? Will it not be seeking, so to train up the rising generation to an acquaintance with the truths, principles and spirit of Christianity, that all shall be qualified, on leaving the sabbath school, to become interested and devoted members of its own body? And then, surely, those teachers will be selected, who will feel a deep interest in the religious character and spiritual welfare of their pupils.

If these views are correct, they point to a great deficiency in our present sabbath school

angements. For, very seldom, we presume, has it been the case that Christian churches, as such, and in their associated capacity, have felt that they had any thing to do with the sabbath school, or that any obligation or responsibility in regard to the school rested upon them. Very seldom, it is presumed, has the welfare of the sabbath school, or the means of promoting its prosperity and success, been the subject of discussion or conversation at church meetings. It is suggested, therefore, that an appropriate subject of discussion in our churches, at some future church meeting, would be, the questions what is the relation of the church to the sunday school? What the duties she owes to it?

J. W.

For the Register.

A WAY TO DO GOOD.

Mr. Editor:—I find the following in the Christian Palladium, a paper of the Christian denomination, published in the western part of N. Y. Is not such an unobtrusive effort to do good worthy of imitation? I am at liberty to send you also a portion of a private letter, which will show that such expressions of Christian sympathy as have been exteded by some of my parishioners to our brethren in N. Y. are not unkindly received.

A. H.

'—— March 18, 1846.

Mrs. ——, of N——, has presented the Christian church and society of this place with about 80 volumes of books, embracing writings on various moral and religious subjects by some of the best writers our country has produced. Among them are several volumes of excellent sermons. The works are eminently practical and highly calculated to elevate the standard of Christianity, and promote an advancement in Christian attainments in those who may read. The collection is altogether a superior one, much better than we could possibly have made ourselves. We regard them as of inestimable value and receive with joy and gratitude such an expression of Christian benevolence. We cannot better express the object of the donor than by publishing the following extracts from her letter. We trust she will excuse the liberty thus taken with a private communication.' C.

'I am a member of an Unitarian church in one of the interior towns of Massachusetts. Being by the providence of God called to this place as a residence I have become somewhat acquainted with the 'Christian denomination.' I find them occupying a similar position, and holding similar views of Christian truth, with the 'Unitarians' of the New England states, and engaged like them in a contest for the freedom of the human mind. I see them welcoming to their worship and communion, Christians of every name, asking only such testimony of their worthiness as Jesus himself required. Such being the case, though I am constrained to differ with them on some minor points of doctrine, I cannot but bid them 'God speed;' and I have decided to do the little that an individual might do to remove what seems to me to be an obstacle in the way of their success. I refer to their want of means of information.

With the view to form what we in New England term a 'Parish Library,' for the use of the 'Christian' society in this vicinity, I have selected among my friends in the religious society with which I am connected, about 70 volumes* of such books as were suitable for that purpose. Among them are the writings of Channing, Ware, Greenwood, Burnap, Buckminster, Livermore, Worcester, Dewey, Whittemore and others, whose lives, as well as their writings, have honored the cause in which they have spent, or are spending their strength. My desire is that the books should be in the possession of a 'Christian' society in this vicinity, where there is a settled minister and regular preaching on the Sabbath—that they should be under the immediate care of the pastor, who would interest himself in preserving them from dispersion and abuse, and that they should be free to all persons contributing to the support of the pastor, or otherwise recognized as members of the society. I cannot but believe that such a library, with the additions that might be made to it from time to time, from among yourselves, would be found useful both to pastor and people, and I should have great satisfaction in offering it as a tribute of Christian sympathy from brethren of a kindred faith. There are also a hundred or more tracts on almost every subject of faith and practice which I should like to place in the hands of those who would be benefited by them.'

*To which Mrs. Fay has added seven volumes from her own library.

'I am indeed most happy in being able to assure you of the complete success of the 'Library' so far as a grateful and cordial reception is concerned. Sanguine as I was while in W., I must confess as the time drew near for me to make the offer of the books, I could not but feel some anxiety, lest some doubt or denominational prejudice should interfere with the success of the effort; but surely, never had any one less reason for doubt. Very soon after the receipt of my letter (for being personally unacquainted I was obliged to introduce myself in that way) the clergyman with a prominent member of the society, called upon me to express their grateful acknowledgements for the kindness of those Christian friends, to whom they felt themselves so much indebted. I wish it was in my power to transfer to those friends who kindly allowed me to be the distributor of their bounty, a portion at least of that satisfaction, which I feel ought to be theirs rather than mine.

I found the pastor a man of liberal sentiments, quite well informed in regard to the views of Unitarians, and earnestly desirous of promoting cordiality and good feeling between the two denominations, for said he, 'the more I know of them, the less I find to differ from them.' Such also is the general temper of his people. The Christian Register and the Christian World, received as exchanges at the office of the Palladium, are circulated through the society, until they are fairly worn out. He said when he came here, it was with very erroneous views of Unitarians, and with considerable prejudice against them, and when he saw their newspapers he passed them by, till his attention being called to them, he became so much interested, that now there are no papers which he reads with so much avidity, or reads with greater pleasure. He feels deeply his want of a liberal education, and is earnestly bent on the cultivation of his mind. He spoke with manliness yet with evident emotion of his efforts and struggles to become a preacher of the Gospel; and of the discouragements which had fallen to his lot; for while he was endeavoring to preach on the Sabbath, he was toiling at a manual occupation through the week to support a young family, until at last, worn out and disheartened, he was obliged to yield, and told his people he could preach for them no longer. Just at this time, he received a call from this society to come and preach to them. It seemed to him a call of divine Providence; so taking new courage, he left his family and obeyed it. Finding sufficient encouragement to remain, he is about to be permanently settled here. During the four or five months he has been here, he has received from the people 80 dollars, which he spoke of as a large sum,—it being more than all he had received for his three years previous labor in the ministry. O, we who sit at ease and gather around us every luxury, know little of the toils and sufferings which our brethren are encountering, nor what strong faith, lofty principle and much fortitude they are manifesting, while they quietly and unobtrusively labor in the service of God and man.

Indeed, I was fortunate in my selection of a place for the books. Probably no where else are the Christians more ready for a cordial union and co-operation with Unitarians than in this society and those in its vicinity. There is more general intelligence than you may have supposed. A prominent individual to whom I expressed a fear lest some of the books might be considered too doctrinal replied,—'You need not fear that; it is just what we want; we are anxious to know all about you.' There are in this vicinity four societies, and the members of the congregation to whom the library has been presented, have expressed a wish that each of the neighboring clergymen might have access to it, to which of course, I gladly assented.

I am sorry I did not make a more extended effort, and it is not improbable that when I visit you again I shall come a begging. I give you fair warning. Livermore's Commentary was peculiarly acceptible. How I wish I had such works to give as Locke on the Epistles, Palfrey's Evidences, Noyes' Hebrew Prophets; Psalms and Job, Norton on the Trinity, and others of a similar character.

For the Register.

ORDINATION AT PORTLAND, ME.

Mr. Editor,—I have just returned from the Ordination of Rev. R. P. Cutler, as Pastor of the Second Unitarian Society in Portland, Me. The services of the occasion were as follows.—Introductory Prayer, by Rev. Mr. Cruft, of Boston. Reading the Scriptures, by Rev. Mr. Nichols, of Saco. Sermon, by Rev. E. Peabody, of Boston. Ordaining Prayer, by Rev. Dr. Nichols, of the First Unitarian Society in Portland. Charge, by Rev. Mr. Bartol, of Boston. Right Hand of Fellowship, by Rev. Mr. Pierpont, of Lynn. Address to the People by Rev. A. P. Peabody, Portsmouth, N. H.—Concluding Prayer, by Rev. Mr. Parkman, of Dover, N. H. Benediction, by the Pastor.

At the meeting of the Council, one member claimed the right of putting some questions to the candidate in regard to his belief. Another objected to the propriety of such questioning.—The ground, on which the right was claimed, was explained to be, not that the council could interfere with or hinder the Ordination, but that individual members might satisfy their own minds, as to the propriety of their taking a part in it. It was distinctly stated, that the Parish has a perfect right, upon the principles of congregationalism, to ordain their Pastor themselves, without calling in the assistance of any one else. But it was contended, that, if they did ask other churches and ministers to assist them, these churches and ministers had a right to know something of the man, his character and opinions, in order to determine whether, by assisting in his ordination, they should lend the influence of their names to the recommendation of the man to the community. The discussion of this question was cut short by the candidate, who expressed himself as being very ready and happy to give a hearty answer, in the affirmative, to the questions which had been proposed, and which related to the authority of Christ as the special messinger of God.

The Sermon, by Rev. Mr. Peabody, of Boston, was from Ephesians iv. 3.; 'Endeavoring to keep the unity of the spirit, in the bond of peace.' His object was to point out the vast extent of ground, which Christians of all denominations occupy in common, compared with the smaller portions of belief in regard to which they differ in speculation, and to show that the points of belief, which they hold in common, embrace the essentials of the Gospel, while their differences relate principally to unessentials.—It was an able and interesting discourse and must in its applications have reached the hearts of all who heard it.

The Charge, by Rev. Mr. Bartol, was one of the most perfect performances of the kind, to which we ever listened. With great solemnity, and great earnestness, he charged the young Pastor to 'be himself a Christian,' to 'preach the Christian faith,' and not the philosophy of men, to preach the Gospel in its proper proportions, to cultivate sympathy with all his hearers, even with those who are at the farthest removed from the Christian character. We listened to this charge with great pleasure and with great profit.

The Address to the people, by Mr. Peabody, of Portsmouth, was plain, earnest, affectionate and appropriate to the times. He counselled the people not to expect too much of their new Pastor. No man could excel in everything. Every one had his own peculiar adaptations. They could not have a minister all the time in their families, and expect that he would bring well studied and ably written discourses into the pulpit. He counselled them not to seek in their minister one who would be the mere echo of their own sentiments, the mere flatterer of their own vices. Should he become such an one, he would degrade himself from the true elevation of the minister, and would become a a mere miserable, wretched piece of *church furniture*. He exhorted them not to think too much of the outward extension of their society, but to look more at is spiritual elevation and improvement, to regard their minister, not as the means of promoting the rapid sale of pews, but as the helper of their own faith and the quickener of their own spiritual life. Should they, with their Pastor, seek to sell their pews and fill their house by making compromise with sin, they might perhaps, succeed in this outward show of prosperity, but their society would, in such a way, become a mere '*Spiritual Texas.*' He showed them that they could not themselves respect a man, who, in the ministerial office, was not true to his high accountability, to his conscience, his Savior and his God. If, said he, you are unwilling that the traffic, which deals penury and death around the land, should be condemned in the pulpit, ask yourselves, whether you could respect the Christian minister, who would take the opposite ground and preach *free trade in intoxicating drinks?* The address, as we have before said, was plain, earnest, affectionate and appropriate to the times.

The Right Hand of Fellowship, by Rev. Mr. Pierpont, was a truly tender, touching and affectionate welcoming, of an associate in professional preparation, and an endeared friend, to the joys, the duties, the responsibilities and the trials of the Christian ministry—and an earnest promise of fellowship and sympathy on the part of those in whose name it was given.

The Second Unitarian Society in Portland have always been distinguished for the excellence of their music. Not being a judge ourselves, we can only say that we heard it well spoken of,—though some did intimate that there was too much of it, and that it was too loud or heavy, if those are the right words.

In the Evening Rev. Dr. Putnam preached a very able and interesting discourse on Christ as the teacher of truth, and the sanctifying power of the truths he taught.

The services of the day were all of a character well adapted to leave a deep impression and to do lasting good—and if either Pastor or People fail in the right discharge of their duties to each other, it will not be because they were not clearly pointed out and faithfully urged upon them.

CORRESPONDENCE.

[Extract of a letter from a gentleman in the interior of Indiana.]

In the Christian Register, I occasionally see a letter from some Unitarian in the West, showing that some little knowledge of the Unitarian sentiments is spreading westward. This I rejoice in. It has seemed to me, that the Unitarian body ought to have more information of the state of the western mind than they possess.—The West is indeed the vast field for the spread of simple truth in religious matters. And not a few educated in Unitarian sentiments are scattered over the country, but, who, having no special advantages, relapse into old notions.—In our little town there are some half a dozen Unitarians. For want of a society of their own they are under the necessity of worshiping with those whose faith they cannot embrace or of remaining at home, cheerless and solitary.—They have not the ability to call a clergyman from the East and support him. This is the case, I doubt not, in very many other places. If a Missionary were to pass through the country, he would find many a point where Unitarian societies might advantageously be commenced, which would, it is to be hoped, ultimately grow into importance. I have the pleasure of a personal knowledge of two eminent clergymen in Boston. I have often thought that I would write to them on the subject, but have hitherto refrained. They might well say, if you want the advantage of Unitarian preaching, raise the funds and it can be obtained. Don't expect us to pay your expenses. This reply I have always made to myself; we ought to do so, but we cannot at once; perhaps we could ultimately. We have no rich men among us; but a sufficient number being congregated together through the influence and by the labors of a Missionary, the result might be attained ultimately.' Very respectfully,

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From a Friend for Western Missions,	$10,00
From Auxiliary Association in Northampton,	13,00
From Rev. Mr. Coolidge's Society in Boston, (additional)	50,00
From Mr. Joseph H. Thayer, to constitute himself a Life member,	30,00
From Auxiliary Association in Saco,	11,00
From Auxiliary Association in Rev. Mr. Stearns' Society in Hingham,	25,00
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From Rev. Mr. Richardson's Society in Hingham,	43,00
From Rev. Mr. Smith's Society in Groton,	21,10
From Rev. Mr. Huntington's Society in Boston,	561,00
From Rev. Mr. Tenney's Society in Kennebunk,	53,48
From Auxiliary Association in Southboro' (in part)	3,00
From Mrs. Charlotte Jones of Enfield, for Home Missions,	5 00
From Society in Sterling for Agents expenses,	5,00
From Society in Grafton,	15,28
From Rev. Mr. Moore's Society in Duxbury,	48,25

Religious Affairs in Russia. The Philadelphia U. S. Gazette has the following paragraph.

'We notice that the return of the Emperor of Russia to Petersburgh, is to be signalised by numerous changes in the high offices of government, and among those who are to be dismissed, is the Cavalry General, Count de Proselof, the officer who has distinguished himself by his excessive zeal against those who did not hold the doctrines of the Greco-Russian Church, and has brought upon the government of the Emperor, grave censures by his cruelties towards non-conformists in religion. Whether this results from the late interview of the Emperor with the Pope, when the latter berated the former most soundly, or whether public sentiment has been shocked by the persecution, and must be appeased, we do not know, but we can scarcely imagine more sufficient cause for dismissing a public officer, than cruelty towards peaceful people for their religious creed.'

Unitarian Society in Cincinnati. The following paragraph, which originally appeared in the Boston Post, was quoted in the Salem Gazette of Tuesday.

'We are informed that the Rev. James W. Thompson, now pastor of the Barton square church in Salem, has received a call to settle as pastor of the flourishing Unitarian Society in Cincinnati."

The Gazette appends the following remark:

'This invitation is understood to have been declined, some time since.'

Mormons. We perceive that there has at length been established a real schism in the Mormon Church. Something like a leader has been found, and this great heresiarch is likely to have a goodly share of the *personnel*, and the munitions of the Latter Day Saint's establishment. Well, if Mormonism cannot hold together a few years, we do not know what will.

A Congregational Church, of large dimensions, of which the Rev. George B Cheever is to be pastor, is about to be erected in Union Square, New York.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

Great Railroad. The U. S. Gazette says that the contemplated new railroad from New York to Boston is now pressed with earnestness after having for some time occupied the attention of capitalists, engineers, &c.

'The route proposed is from New York, along the Harlæm and Westchester Railroad, entering Connecticut very soon, hugging the shore of the Sound pretty closely, going through Norwalk and New Haven, and thence taking a more inland course to Middletown, where it crosses the Connecticut river. It passes through the northwestern corner of Rhode Island, and proceeds thence directly to Boston, without approaching any of the many lines that already run from that city. The whole distance is two hundred and nine miles, and may be run by express in four hours, and by ordinary trains in six hours. The cost is estimated at seven millions, rather too low, we should think, but there can be no doubt that at even twelve millions cost, this would be good stock. It would be an important link in the chain of communication along our sea coast.'

Barque Pons. This vessel lately captured with 900 slaves, is now at Philadelphia. The U. S. Gazette says:—

'From the fact that the Pons was built and previously owned at this port, no little excitement has been caused by her capture under such circumstances. We stated, on Thursday morning last, that all ownership in the barque Pons, as far as regarded Philadelphia, had ceased long since; and we feel glad to say, upon inquiry yesterday, that this assertion is fully confirmed.

Salem. The following passages from the address of Joseph S. Cabot, Esq., the newly elected Mayor of Salem, at the recent organization of the government, furnish gratifying evidence of the prosperity of our sister city.

'The present situation of the city, as indicated by the recent census of its inhabitants, and in many respects its obvious improvement, is a subject for hearty congratulation. During the past year, by the favor of Divine Providence, it has not only been mercifully exempted from any wide spreading calamity,—but the means of happiness and comfort have been bounteously bestowed—occupation has been given to labor, and success granted to well-deserving efforts of industry and enterprise.

As an event especially worthy of notice, and one from which I cannot but trust that hereafter will be dated the commencement of a new era of its prosperity, I feel that I ought not to pass over in silence that of the introduction into the city during the past year, of the manufacture of cottons.

That this introduction will give a new stimulus to the industry and enterprise of the city—be the means of affording additional employment to its laborers and capital; and in view of a probable successful prosecution, and of attracting around it other branches of business of a similar character, tend to largely increase its population, may, I think, be confidently anticipated.

By a census of the city, taken the past year, it appears that there has been an increase of 1679 in the number of its inhabitants since 1840—and that its whole population now amounts to 16,762.

An accurate statement, voluntarily prepared by that efficient and faithful officer, the present City Marshal, shows that there have been erected within the city from March 1, 1745, to March 1, 1846,—2 brick, and 59 wooden dwelling houses, 6 brick blocks, containing 13 stores, a brick steam cotton mill, 1 brick and one wooden steam planing and machine shop, a brick hall (Phenix) with4 stores in the basement, and six other wooden buildings, making in the whole, 78 buildings erected during the past year,—also, that during the same period, an iron foundry and 2 large machine shops have been established in South Salem. The indications of prosperity, and of the increase of the city afforded by this return, are equally flattering with those that have in a similar manner, on previous years, been submitted to the City Council.'

Senatorial Voices for Peace. In the late discussions in the U. S. Senate on the Oregon question, Mr. Calhoun spoke with great power. The following fine passage is extracted from this speech.

'I am opposed to war as a friend to human improvement, to human civilization, to human progress and advancement. Never in the history of the world has there occurred a period so remarkable as the peace which followed the battle of Waterloo for the great advances made in the condition of human society, and that in various forms. The chemical and mechanical powers have been investigated and applied to advance the comforts of human life in a degree far beyond all that was ever known or hoped for before. Civilization has been spreading its influence far and wide, and the general progress of human society has outstripped all that had been previously witnessed. The invention of man has seized upon and subjugated two great agencies of the natural world which never before were made the servants of man: I refer to steam and to electricity, under which, of course, I include magnetism in all its phenomena. Steam has been controlled and availed of for all the purposes of human intercourse, and by its resistless energies has brought nations together whom nature had seemed to separate by insurmountable barriers. It has shortened the passage across the Atlantic more than one-half, while the rapidity of travelling on land has been three times greater than ever was known before. Within the same period man has chained the very lightning of heaven, and brought it down and made it administer to the transmission of human thought, insomuch that it may with truth be said that our ideas are not only transmitted with the rapidity of lightning, but by lightning itself. Magic wires are stretching themselves in all direction over the globe and when their mystic meshes shall at length have been perfected, our globe itself will be endowed with a sensitiveness which will render it impossible to touch it on any one point and the touch not be felt from one end of the world to the other. All this progress, all this growth of human happiness, all this spread of human light and knowledge, will be arrested by war. And shall we incur a result like that for Oregon? And this work is as yet but commenced; it is but the breaking of the dawn of the world's great jubilee. It promises a day of more refinement, more intellectual brightness, more moral elevation, and consequently of more human felicity, than the world has ever seen from its creation.

Now the United States and England are two nations to be pre-eminently instrumental in bringing about this happy change. I consider them as being the most advanced in the scale of human improvement, and most in circumstances to further amelioration, because they have the control of the greatest and most extensive commerce at present in existence. We have been thus distinguished by Providence for a great and a noble purpose, and I trust we shall fulfil our high destiny.'

The following passages on the same topic are from a speech of Mr. Reverdy Johnson, on the same subject.

'The Senator from Illinois, (Mr. Breese,) says, 'let the war come; she can do us no great harm; we may lose a few merchant ships,' and I think he said a few sloops of war, 'but they would be easily replaced.' No doubt the Senator really thinks the fact to be so. 'No great harm!' Has he taken into his estimate the oceans of blood that will be spilt? the agonies of the battle-field? the shrieks of the dying? the still more terrific shrieks of widows and orphans? the depreciation of the public morals? the arrest of civilization? the outrages on humanity? Will the Senator say that these are no great evils, and that these things can 'easily be replaced?'—The Senator from New York who last spoke, (Mr. Dickinson) told us, however, that there were women enough to bind up our wounds. Aye, but there are no women who can bring back the dead. No touch of a weeping wife will bring back her husband from the grave. And no power short of the divine influx of Christianity, and that exercised through a long series of years, can bring back to the community the weakened and waning sense of moral obligation. No valor can bring back to their original prosperity and brightness, our desolated and blackened coasts, our ravaged cities, and above all, place us, where God intended we should be, really and truly at peace with our fellow men.

The age in which we live denounces war—that savage, beastly, mode of settling either territorial or individual controversies. As has been recently said by one now on the verge of the grave, and whose whole life has been devoted to the cause of benevolence, 'War is fit only for wild beasts, but is beneath the reason and dignity of man.' And as has been beautifully said by one of England's proudest sons,

'The drying up of a single tear has more of honest fame than shedding seas of gore.'

Congress. The correspondence of the Boston Courier, gives a better summary of the most important late proceedings of the U. S. Senate, than we can make ourselves; we therefore quote it.

Washington, March 20th.

The week just closing has been one of the most interesting of the session in the proceedings of Congress. The able and good tempered speech of Mr. Calhoun, delivered on Monday, in the presence of the largest audience I have seen in the Senate chamber since Mr. Clay took leave of the Senate, has been followed by three others, all maintaining the most conservative opinions, and desiring a speedy settlement and a just compromise of the Oregon question. Mr. Berrien, on Thursday, made a most comprehensive argument upon the title, and which, when published, you will find to be distinguished by all the clearness and beauty of his logical mind. Mr. Archer of Virginia made a speech to the same end, on Wednesday, but mainly in rebuke of the sentiment, that our country should be defended, 'right or wrong.' He was willing to adopt the maxim in war, but regarded it as but little better than an atrocious sentiment to control a nation in time of peace. Yesterday, a most unexpected speech was delivered by Mr. Niles of Connecticut; it was moderate, manly, conservative and just. Mr. Niles did not close his speech without marked comment upon the wrong which had been done by the annexation of Texas, though himself a *particeps criminis* in the offence. He feared that the admission of Texas would prove a very bad precedent, and that it might lead to great abuses of constitutional power, and undue love of territorial aggrandizement.

All the speeches made during the week have been divided between Senators of the two parties, and yet all have reached the conclusion that there ought to be a compromise of the Oregon question. Public opinion has done much to accomplish this result, and since the meeting of Congress, members have learned that when their course is observed by the people at home, they cannot be tolerated in every extreme kind of action.

Dedication and Installation at Hartford. We are requested to state that the time of the Dedication of the new Church, at Hartford, and Installation of Rev. Joseph Harrington, as Pastor, is changed from April 28th and 29th to April 22d and 23d, at half past 10 o'clock, A. M.

Editorial Change. Our readers are referred to the close of our first editorial article this week, for a notice of a change in the editorial management of the Register.

☞ CHAMBERS STREET SUNDAY SCHOOL. We understand that the Twelfth Congregational Sunday School, Rev. Mr. Barrett's, will observe their nineteenth Anniversary on the afternoon of Fast Day, April 2d, at the church in Chambers street. Services to commence at 2½ o'clock. Address to the children by Rev. C. Brooks, to teachers by Rev. T. B. Fox, and to parents by Rev. E. T. Taylor.

☞ The Anniversary of the BULFINCH STREET SUNDAY SCHOOL, will be observed on Fast Day, at the Church. The Services will commence at 2 1-2 o'clock. Addresses are expected from several gentlemen.

MARRIAGES.

In this city, 23d inst, by Rev Mr Barrett, Mr Henry Hooper to Miss Diana A. Rust.

On the 25th inst, by Rev E. W. R. Allen of Oneida Co. N. Y. Mr Thomas L. Tisdale to Miss Hannah Stephenson, both of Boston.

By Rev Mr Towne, Mr Elisha B. Hammond to Mrs Mary Ann Eustis.

In Dedham, Mr S. Blanchard Flanders, of Boston, to Miss Mary D. Knight, of Walpole.

In Beverly, by Rev Mr Thayer, Mr Isaac Wallis to Miss Martha H. Orne.

In Lowell, 22d inst, Mr Edward D. Washburn, of Boston, to Miss Lucinda A. Bigelow, of L.

In Stoddard, N. H. Dr Edward Hall, of Boston, to Miss Harriet, daughter of Rev J. Robinson, of S.

DEATHS.

In this city, 19th inst, Mrs Mary C. Easton, formerly of Nantucket, 66.

21st inst, Miss Delia E. Hutchins, 20.

21st inst, Miss Susan W. Hutchinson, 21.

In South Boston, 2d inst, Mrs Ann Lewis, in her 100th year, widow of Capt Lewis, an officer of the revolution.

In Liverpool, 19th ult, Rev Dr Duncan, of Ruthwell, author of several popular works, and the original founder of Savings Banks.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first editon of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev. Mr. Farley;) Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
March 28 tf

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Published by G. & C. MERRIAM, Springfield.
March 28, 1846. 2i4o

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If opened, like goods, they may be found
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New York, Aug. 1845. eopiscopos4w feb4

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Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Bond, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware, Jr., Milton; and Mr. David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, Feb 25, 1846 tf mh7

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New Ipswich, N. H., Jan. 29, 1846.
4wis3wos jan31

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On the Preservation of Health.

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POETRY.

THE BILL OF MORTALITY.

BY JANE E. LOCKE.

In the dense of midnight damp and chill,
With a visage grim and a cadence shrill,
In sackcloth girt, and with footsteps slow,
With all insignia outward of woe,
To city and town, to cottage and hall,
To meek and lowly, to lordly, to all,
A spectre fearful and gaunt there came,
Bearing a torch of intensest flame!
His face seemed flushed with a fevered hue,
And his locks were clogged with contagion through!
Thus foul with miasma from valley and hill,
Came Old Mortality with his bill!

Wicket and door flew open wide
As he touched their springs and secret sighed;
While those within with horror and fear,
Stood aghast when they came his errand to hear.
I come with my 'bill,' said he, 'and 'tis here,
My bill, kind friends, for the present year;
Ye have heard the solemn and heavy chime,
Of midnight rung by the hand of time,
The knell of the year that has passed away,
From turret high, and from steeple grey;
And the gladsome shout and the merry word
From childhood and youth will soon be heard,
'A happy New Year,' as the temples' spire
The rising sun shall gild as with fire;
While the gong and the horologe shall tell,
The glad hour of morn and deepen the spell.
But my errand first of all ye should hear,
My dread account for the current year.
My last year's bill is paid, all paid,
And the grave has closed o'er the cherished dead,
And this must be cancelled ere time has run,
His twelve month's round,—so my errand is done.

The mother quick to her cradle flew,
And wiped from her infant's brow the dew,
The thick dew of death that had gathered there,
Then bowed her low in woe and despair.
The bride looked forth from her couch with fear,—
'A myrtle wreath but to crown my bier?'—
'It shall not be, that vision be spurned'—
She echoed, and then to her dreams returned.
Old age arose with bent tottering limb,
With silvery locks and eyesight dim,
And glanced at the scroll the spectre held,
While big in his bosom his faint heart swelled,
'I scarce have completed the years of men,
Ay, scarcely arrived at my threescore and ten;
And dost thou come to settle with me,
I sure have no bill to cancel with thee;
Take thy leave and call at a future day,
And then with thee I'll have no delay.'
The father awoke and long vigil kept,
While his cherished wife on his bosom slept,
And his children nestled one, two, three and four,
On Couches near by, while the wide open door,
Gave back to his watches their calm gentle breath,
As they slumbered serenely, rich broidery beneath.
'Thou hast no business with me or mine,'
Said he to the spectre, advancing a line,
'But least of all can I this year,
Pay my bill to thee,—so what dost thou here?
Thou seest but yonder my cherished young,
And beside me here with her white arms flung,
In her dreams around me, my tender wife,
And shall I these claims resign without strife?
Begone from my bed then and trouble not me,
For I'll pay thee not this year as thou shalt see.'
But there rose in a dark dim cottage alone,
With a trembling frame a weak widowed one;
'I am glad,' to the spectre, said she, 'of this call,
For I hoped this year I should pay thee all:
I am weary of solitude, weary of earth,
And I have a claim to a nobler birth;
Lover and child are in yon bright land,
And I long to join in that joyous band,
I have patient waited my Savior's word,
Tho' oft has this hope my bosom stirred;
And now I know by that scroll of thine,
That thy commission is all divine;
Thrice welcome then is this morn to me,
For this year shall open eternity.'

Old Mortality turned him slow,
And closing the door, in accents low,
'Alas, it is strange,' said he, 'that all
Refuse to listen to this my call,
And spurn me from them, nor from my hand,
Take a passport free to yon heavenly land.
They count me their foe while their firmest friend
Do I stand and shall ever till time shall end:
And they know indeed that I hold the key,
To the glory of heaven,—blest immunity;
But they choose to toil and to struggle on,
In the mire of earth and bid me begone;
While this poor widow in tears and sighs,
Alone is ready for Paradise!'

But the year went round by the gnomon's shade
And every whit of his bill was paid!
The autumn flowers in their beauty sprung,
On the grave of the fair young bride, and clung
With a grace to the towering marble spire
That marked the tomb of the worshipped sire!
And the lowly cross at the infant's head,
With sparkling crystals of frost was spread!

Wamesit Cottage, Feb., 1846.

THE TRUE NOBILITY.

BY PROFESSOR UPHAM.

What constitutes the true *Nobility?*
Not wealth, nor name, nor outward pomp, nor power:
Fools have them all—and vicious men may be
The idols and the pageants of an hour.
But 'tis to have a good and honest heart,
Above all meanness, and above all crime,
And act the right and honorable part
In every circumstance of place and time.
He, who is thus, from God his patent takes—
His Maker formed him the true nobleman;
Whate'er is low and vicious he forsakes,
And acts on rectitude's unchanging plan.
Things change around him, changes touch not him;
The star that guides his path, fails not, nor waxes dim.

MISCELLANEOUS.

FUNERAL OF THE GREEK PATRIARCH OF CAIRO.

EXTRACTED FROM THE MANUSCRIPT JOURNAL OF A RESIDENT IN THAT CITY.

Sunday, September 21st. The Greek Patriarch of Cairo died this morning, and was buried with great pomp in the afternoon. All the clergy of every denomination of Christians were invited; I went with Dr. Lepsius, Dr. Bateman, and Mr. Lieder, to meet the procession, which was one of the grandest I have seen in Egypt. When I reflect on the share that the officers and soldiers of His Highness the Pasha took in this ceremonial, I must affirm it to be one of the most unheard of events in the annals of history and Mohammedanism; it is wonderful that Cairo should have been the scene of such a display.

The Patriarch died at Old Cairo, or Mesrel Atika, whither he had gone for change of air: it is full three miles distant from the modern city. The body was brought to the Boulac gate at the south entrance of the Pasha's old palace; and in this part of the grand square it was joined by all the Consuls, Prelates, and Priests of the city. The fine square of the Esbequis was filled with well dressed people of almost every nation and costume under heaven. The procession—only think of it, a Christian procession in the public streets and walks of Cairo, the city of Youseph Saladeen!—the procession began with a regiment of the Pasha's Guards, walking single file on each side of the street, their left arms tied with crape, and their guns pointed downwards, all in slow march. Then were borne a great number of muffled drums, covered with black cloth. Next in order, the officers of the Pasha's chief Divan, in full dress, their swords sheathed in crape. Again, two rows of soldiers, the men marching close to each other; their office was to keep the middle of the streets free, and make room for a great number of Greek gentlemen and merchants, who bore large wax candles. Then came the band of His Highness, Ibrahim Pasha, playing most charmingly the dead march in Saul; each instrument covered with crape, by order of the Pasha. A number of European gentlemen and resident merchants followed, all bearing tapers. After them, about thirty youths of the Greek Church, robed in white surplices, carrying censers, rose water bottles, perfumes, and costly scents in vessels of silver and gold of the most magnificent description; they raised clouds of incense, and threw showers of rose water as they passed along, to the rich enjoyment of the Orientals. Immediately in succession, walked all the foreign Consuls, in the various uniforms of England, France, Russia, Austria, Sardinia, and Greece; each with the attendants of his respective consulate, and every individual furnished with a wax taper tied with crape. Then came the most remarkable part of the procession, the Patriarchs, Bishops, and dignified Ecclesiastics belonging to the numerous Orthodox and Heterodox churches in this city, with their array of Priests and Monks, each carrying a cross or some other emblem, before his sacerdotal principal, all in their clerical robes. There was the Coptic Patriarch, with his cross and Priests; the Armenian of both kinds, Orthodox and Heterodox, with their trains of crossea and symbols; the Syrian; the Roman Catholic Greeks, &c. A number of officers connected with these various churches, all bearing candles, brought up the rear. But the Patriarchs and Bishops in their costly attire, with the magnificent insignia of their religion paraded before them, struck me the most forcibly; for I had read of the times when the cross had been pulled down from the churches, and dragged with contumely through the dirt of this same city; and my heart is lifted with hope when I see what the Lord hath done by the hands of Mehemet Ali. This was a pleasing, as well as a splendid sight; for in the harmony prevailing, it was gladdening to see that in death, at least, these various sections of the Christian Church could lay aside their several animosities, and move together in peace and silence to the abode appointed for all living. Now came the bier, with a canopy of black cloth over it, and drawn by four tall black mules, also covered with sable drapery down to their feet, the whole trimmed with white silk fringe, mingled with crape flowers of snowy hue. It was in excellent taste, and very chaste as to form and decoration. On this bier sat the dead body of the Patriarch, in his chair of state, arrayed in his pontifical garments, the mitre on his head, the crosier by his side, and his hands folded as in the act of benediction. The Greek Archbishop of Cairo, dressed in his sacerdotal robes, stood behind, supporting the head of the corpse. There was something deeply affecting in this singular sight. It was so unnatural to see the sitting form of the departed Patriarch, attired as the poor perishing clay was, all in the pomp and grandeur of earthly rank and power. O! I thought, what a lesson is here given to human vanity, especially to those, his equals in life, preceding the bier! He was evidently very aged, and had filled the patriarchal chair of Egypt for forty years. His beard was as white as snow, and his aspect, even in death, benign, and truly handsome. I could not restrain my admiration of his features as he was borne slowly past me; for there was the noble and lofty brow of the ancient Greek. He was much respected by the Pasha: hence the reason of his troops and band protecting and adorning this extraordinary procession. A mass of soldiers and ordinary priests followed the bier; and although, I may say, some thousands of Mohammedans were looking on, yet I heard not the slighest expression of disapprobation; they seemed amazed at the grandeur displayed, and many stared in stupid astonishment. Be it remembered, too, that this procession took place on the 21st of September, in the middle of their most sacred month of Ramadan! What will the Turks say, when they hear that the Christians have performed such a scene in the midst of Egypt! But they seem spell bound by the mighty power of Egypt's ruler. Mr. L did not join the funeral procession, though expected; his feelings exclaimed against its observances; and I should have felt disgusted in any part of Europe; but in Egypt, it seemed to me an innovation which indicates the dearest hopes. It is, in this place, a Christian attack upon the power of the Prophet, and not a mere Romish pageant, putting Protestantism to the blush of shame. When the procession had passed our point of observation, we proceeded to the Greek Church by a near route, while it paraded through the principal streets: crowds of people lined the whole way, and even the windows of the mosques were well filled with gazers.

We entered the patriarchal church about half an hour before the corpse; it was nearly full, and beautifully adorned for the ceremony. I left the gentlemen in the men's stalls, and was myself ushered into the female's gallery, where a place was assigned me directly opposite the patriarchal throne. That throne was left in possession of its superb scarlet velvet covering, as if nothing saddening had occurred; but the platform was covered with black cloth, as well as the three steps leading to it, and decorated on either side with two rows of enormous wax tapers tied with crape, and mounted on gigantic silver candlesticks. They looked like lofty silver columns, with blazing capitals, surrounding the episcopal chair. The whole area of the church, extending from the altar screen to these steps, was strewed with richly scented flowers and funeral weeds; and Greek after Greek, as he entered, cast upon the floor some emblematic plant, that added its sweetness to the rest. Besides the tapers, there were three chandeliers brilliantly lighted, as well as the silver lamps before the altar piece; so that, had it been night, the church would have presented a flood of splendor; as it was, the scent of the flowers, the heat from the lights, and the effect of the clouds of incense which were emitted, made the place almost overpowering.

This church is dedicated to Mar Nicholi (St. Nicholis. It stands on ancient foundations; but is a new building, beautifully fitted up in accordance with the modern Greek taste and form of worship. There are three entrances; the roof is supported by eight lofty pillars; and the screen is decorated with the twelve apostles, the work of a superior artist. The women, according to the usual custom of the East, worship apart from the men; and in this stately edifice they are perched almost up to the roof, as if to keep them out of harm's way, in a gallery wired like a bird's cage. There are no regular sittings; they stand or lounge against the sides; whence I fancy they worship standing; indeed they could not see the body of the church unless they did so.

I was told by some ladies in the gallery,—and the statement has been since corroborated by one of the Greek Priests,—that all their Patriarchs are burried in this manner. None of them are enclosed in coffins; the vault in which they are enhumed, lies beneath the patriarchal throne. This vault has received them for ages; they sit side by side, in the very chairs they used while living; and there they perish together. The vault is closed at the interment of each Partiarch, and not reopened till the funeral of the next.

At four P. M., the procession entered the church; great order was preserved by the Greeks in attendance. They came in the state I have already described, save that the Mohammedan part of the ceremonial was not suffered to enter the sacred fane. The soldiers were drawn up in the court-yard; and the band played solemn airs; while the Consuls,* Prelates, Priests, and gentlemen were taking their appointed seats. As the body was brought in, the Priests began to chant the funeral service; the tones were deep and heavy. I discovered the dress of the corpse was changed; he was now clothed in white satin, exquisitely embroidered with gold; and wore a most beautiful mitre of purple velvet, set with precious stones, in shape precisely like that of the Jewish High Priest; this I was informed, was his spotless bridal dress, symbolic of a pure and holy life.—The body was borne into the church breast high by the priesthood, assisted by men of rank; and the chair was placed on the black platform before the vacant throne.* The Consuls and other laics were seated in stalls and chairs of distinction, behind the episcopal throne; while the Patriarchs, Bishops, and other high Ecclesiastics, were stationed before their departed brother in a similar manner. The rest of the edifice was filled to suffocation; and I was truly thankful for my bird's eye view of the whole scene. It was a most imposing spectacle. Before me rose the stable platform, with its scarlet throne and burning tapers; there were the gorgeously-robed Prelates of all the Eastern Churches; crowds of Priests; surpliced youth scattering incence, and breathing music; but above all, the snowy garb and glittering splendor of the seated corpse, where all the pomp of regal state and priestly grandeur had been summoned to honor the earthly house of his departed greatness. All these objects combined to give the scene a character unique, whilst it opened the most solemn subjects for reflection that the mind could grasp.

Prayers, and a sort of sermon followed, in which the Patriach was lauded as if possessed of superhuman excellence; it was well the dead could not hear, although he seemed the only listener.—This funeral oration was delivered in modern Greek; but the prayers were read in the ancient or classic Greek. Much of the sermon was translated for me by my old Greek friend, Madame Maire.—All allow that he was a good man, but not an *angel*.

After the prayers, which were not many, a scene ensued which baffles all description. The whole multitude of the common people made a rush, and endeavored to kiss the hands or feet of their departed Patriarch: only a London mob could furnish a just similitude of the pushing, and forcing and driving, to get near the body; and when there, perchance the fortunate being was as quickly trust back by the guard of Priests and Janissaries. The Russian and Greek Consuls advanced in front of the chair, exerting themselves most efficiently, regardless of the stray whips and blows of the guard; had not this been wisely done, the corpse must have been thrown beneath their feet, so madly determined were the crowd to touch or kiss His Holiness. The Greeks believe there is sanctity and a title of glory, conveyed in the touch of one who has been anointed over them. We remained until six P. M.: they were then preparing to enter the singular vault. They only took the precious gems away, and the deceased was buried in all his costly garments.

This is not to be regarded as the flight of a poetic imagination: remember it is all real, a true and unvarnished statement of one of the most remarkable scenes the pen could describe, in a Mohammedan country, in any age; and in the streets of Cairo it had many thousand witnessess. May we not cherish the hope that it betokens *El Islam* sinking—that her moon is waning, never more to shine with lustre; whilst the Sun of Righseousness is rising gloriously on the East, and for the East, 'with healing on his wings?' M.

* The Greek Consuls and one of their wealthiest merchants, stood on either side.'

JOHN POUNDS AND HIS SCHOOL.

One day, in passing along the streets of London, I was arrested by a crowd at a print-shop window. It is perhaps not altogether 'respectable' to be seen forming one of such assemblages, but every man has his faillings, and one of mine is, to take a peep at any very nice-looking prints which the sellers of these articles considerately put in there windows for the public amusement. On the present occasion, in taking a survey of the printseller's wares, I was much interested in observing a print which differed considerably from any thing else in the window. Hanging between an opera dancer and a general—both pets of the public—was the representation of an old cobbler sitting professionally in his booth, with a shoe in one hand and his knife in the other, while with spectacles turned up over his brow, and head averted, he was apparently addressing a ragged urchin who stood beside him with a book. In the back-ground was a miscellaneous collection of books, lasts, old shoes, and bird-cages, interspersed with the heads and faces of a crowd of children—the whole forming an unique combination of a school and cobblery.—Beneath was the inscription. 'John Pounds and his school.' I was, as I have said, interested, and I resolved to know something, if possible, of John Pounds and his seminary. On making inquiries accordingly, I discovered through the agency of a little pamphlet, (sold by Green, 50 Newgate street,) who John Pounds was, and what kind of a school he conducted.

John Pounds was born of parents in a humble rank of life, in Portsmouth in the year 1766. In early life, while working with a shipwright in the dockyard, he had the misfortune to have one of his thighs broken, and so put out of joint as to render him a cripple for life. Compelled, from this calamity, to choose a new means of subsistence, he betook himself to the shoe-making craft. The instructions he received in this profession, however, did not enable him to make shoes, and in that branch of the art he was diffident in trying his hand. Contenting himself with the more humble department of mending, he became the tenant of a weather-boarded tenement in St. Mary street in his native town.

John was a good-natured fellow, and his mind was always running on some scheme of benevolence; and, like all other benevolent self-helpful people, he got enough to do. While still a young man, he was favoured with the charge of one of the numerous children of his brother; and, to enhance the value of the gift, the child was a feeble little boy, with his feet overlapping each other, and turned inwards. This poor child soon became an object of so much affection with John, as thoroughly to divide his attention with a variety of tame birds which he kept in his stall. Ingenious as well as kind-hearted, he did not rest till he had made an apparatus of old shoes and leather, which untwisted the child's feet, and set him fairly on his legs. The next thing was to teach his nephew to read, and this he undertook also as a labor of love. After a time, he thought the boy would learn much better if he had a companion—in which, no doubt, he was right, for solitary education is not a good thing—and he invited a poor neighbor to send him his children to be taught. This invitation was followed by others; John acquired a passion for gratuitous teaching, which nothing but the limits of his booth could restrain. 'His humble workshop,' to follow the language of his memoir, 'was about six feet wide, and about eighteen feet in length; in the midst of which he would sit on his stool, with his last or lapstone on his knee, and other implements by his side, going on with his work, and attending at the same time to the pursuits of the whole assemblage; some of whom were reading by his side, writing from his dictation, or showing up their sums; others seated around on forms or boxes on the floor, or on the steps of a small staircase in the rear. Although the master seemed to know where to look for each, and to maintain a due command over all, yet so small was the room, and so deficient in the usual accommodations of a school, that the scene appeared, to the observer from without, to be a mere crowd of children's heads and faces. Owing to the limited extent of his room, he often found it necessary to make a selection, from among several subjects or candidates, for his gratuitous instruction; and in such cases always preferred, and prided himself on his taking in hand, what he called 'the little blackguards,' and teaching them. He has been seen to follow such to the town quay, and hold out in his hand to them the bribe of a roasted potato, to invite them to come to school.

When the weather permitted, he caused them to take turns in sitting on the threshold of his front-door, and on the little form on the outside, for the benefit of the fresh air. His modes of tuition were chiefly of his own devising. Without having ever heard of Pestalozzi, necessity led him into the interrogatory system. He taught the children to read from handbills, and such remains of old school-books as he could procure. Slates and pencils were the only implements for writing, yet a creditable degree of skill was acquired; and in ciphering, the Rule of Three and Practice were performed with accuracy. With the very young especially, his manner was particularly pleasant and facetious. He would ask them the names of different parts of their body, make them spell the words, and tells their uses. Taking a child's hand, he would say, 'What is this? Spell it.' Then slapping it, he would say, 'What did I do? Spell that.' So with the ear, and the act of pulling it; and in like manner with other things. He found it necessary to adopt a more strict discipline, with them as they grew bigger, and might have become turbulent; but he invariably preserved the attachment of all. In this way some hundreds of persons have been indebted to him for all the schooling they have ever had, and which has enabled many of them to fill useful and creditable stations in life, who might otherwise, owing to the temptations attendant on poverty and ignorance, have become burdens on society, or swelled the calender of crime.'

Will the reader credit the fact, that this excellent individual never sought any compensation for these labors, nor did he ever receive any? Of no note or account, his weather-boarded establishment was like a star radiating light around; but of the good he was doing, John scarcely appeared conscious. The chief gratification he felt was the occasional visit of some manly soldier or sailor, grown up out of all remembrance, who would call to shake hands and return thanks for what he had done for him in his infancy. At times also he was encouragingly noticed by the local authorities: but we do not hear of any marked testimony of their approbation. Had he been a general, and conquered a province, he would doubtless have been considered a public benefactor, and honored accordingly; being only an amateur schoolmaster, and a reclaimer from vice, John was allowed to find the full weight of the proverb, that virtue is its own reward. And thus obscurely, known principally to his humble neighbors, did this hero—for was he not a hero of the purest order?—spend a long and useful existence; every selfish gratification being denied, that he might do the more good to others. On the morning of the first of January, 1839, at the age of seventy-two years, when looking at the picture of his school, which had been lately executed by Mr. Sheaf, he suddenly fell down and expired. His death was felt severely. 'The abode of contented and peaceful frugality became at once a scene of desolation. He and his nephew had made provision on that day for what was to them a luxurious repast. On the little mantelpiece remained uncooked a mugful of fresh sprats, on which they were to have regaled themselves in honor of the new year. The children were overwhelmed with consternation and sorrow; some of them came to the door next day, and cried because they could not be admitted; and for several succeeding days the younger ones came, two or three together, looked about the room, and not finding their friend, went away disconsolate.' John Pounds was, as he had wished, called away without bodily suffering, from his useful labors. He has gone to wait the award of Him who has said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'

MANUFACTURE OF GLASS.

In the year 1788, or near it, a German by the name of Haunse came over, and with the assistance of some American gentlemen established a Crown Glass Manufactory in Essex street, Boston which continued in operation until 1824, when it become extinct, and the building was taken down. Another manufactory grew out of this, and was established at South Boston since 1815.

In the year 1780 Bakewell established the first Glass Manufactory in the United States at Pittsburg. The establishment at East Cambridge was at first a China manufactory, but changed to that of glass in 1817. One in Philadelphia was established near 1827—one in New York in 1819—one on the Westfield river in 1820; and the one in Sandwich in 1825.

At various other times manufactories have sprung up all over the country, some of which remain in operation, while others have ceased and the buildings gone to decay.

Having said this much with regard to the history of the glass manufacture, we shall now pass to the consideration of glass in its incipient state, and will attempt to show the manner in which it becomes that beautiful and useful article we have described.

Under the general name of Glass, chemists comprehend all mineral substances, which on the application of heat pass through a state of fusion into hard and brittle masses, which, if then broken, exhibit a lustrous fracture. Most kinds of glass are transparent; but, when not so, they indicate the presence of some foreign and unessential substance, either by accident, or designed to render them opaque.

The principal ingredients of Flint glass are sand, lead, pearlash, saltpetre—arsenic, borax and manganese, the exact proportions of which the kind reader will excuse our disclosing, as we do not wish to be considered as telling tales out of school, or of rendering the art too common; for such is the versatility of yankee enterprise, that we might expect to see opposition starting up all around us, mushrooms after a gentle shower. We will say, however, there is used for Flint Glass, 1800 lbs. Sand; 1200 of lead; 6000 of Pearlash; 45 of Nitre; and Arsenic, Borax and Manganese in small quantities, more or less as the state of the furnace may make it necessary.

For Plate Glass there is used, 300 lbs. of Sand; 200 of Soda; 300 of lime; 32 ounces of Manganese; 3 ounces of Oxide of Cobalt; 300 lbs of broken Glass.

Sand which consists of spherical grains of quartz, so minute as to need no further pulverizing before using, and little or no washing, is preferred. When this is necessary the sand is allowed to drain, and then is heated in an oven until perfectly dry, when it is fit for use. The pearlash has also to go through a state of preparation, by solution and evaporation in which process a loss is sometimes sustained of from thirty to forty per cent. They are then mixed with the other ingredients, with the addition of a certain quantity of broken glass, when the mass is fit for use.

Glass of poorer quality, such as window or bottle glass, is composed of the same materials as the flint glass, but in different proportions and with less care in the preparation.

[Yarmouth Register.

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As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:
[Extract from a letter by Rev Dr Francis, of Cambridge.]
'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'
The following Societies have already introduced the 'Christian Hymns' into their Churches:—
Broadway Society, South Boston, Mass.
Rev Mr Sawyer's do, Hingham, Mass.
Rev Mr Coe's do, East Medway, Mass.
Rev C. Palfrey's do, Barnstable, Mass.
——— ———, Chapel, Taunton, Mass.
——— ———, Hopkinton, Mass.
Rev Mr Leonard's Society, Dublin, N. H.
Rev Mr Livermore's do, Keene, N. H.
Rev Mr Whitwell's do, Wilton, N. H.
Rev Mr Cutler's do, Peterboro', N. H.
——— ———, Pomfret, Vt.
——— ———, Troy, N. Y.
Rev C. Bradford's, Bridgewater, Mass.
Rev H. Lambert's, East Cambridge, Mass.
Rev Mr Tilden's, Concord, N. H.
Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.
CROSBY & NICHOLS, Publishers,
o4 118 Washington st.

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Women, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.
The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil systems, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.
The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman, as defined by Scripture, by Natural Law, by Common Law, and by the Laws respectively of the several States, is discussed ably and fully, and a variety of information necessarily connected with it, in order to show historically, the whole relation of the softer sex, to the great family of Man, is skilfully interwoven.'
Just published by JOHN P. JEWETT & CO., Salem, Mass., and for sale by the principal Booksellers in the United States.
☞ It is a book which every intelligent female will wish to add to her Library, for it is the only one of its kind, which has been published in this country, and the only means of access which she has to subjects of such importance. 3mos1mis d20

WEBSTER'S AMERICAN DICTIONARY. Two Vols., royal 8vo. Price reduced to $10,50.
The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the quarto edition, with corrections, improvements, and several thousand additional words; to which is added, in the present edition, a supplement of several thousand additional words, prepared by the author, and first published in 1843, since his decease.
An English periodical says: "By far the best English Dictionary—indeed the only one to which an appeal can now be made as an authority—is Webster's;" —which opinion is endorsed by Professor Jamieson of Edinburgh, and sanctioned by the most eminent literary men in Great Britain. Written testimonials to the same effect have been given by the Presidents and Professors of many of the American colleges, distinguished divines, judges of the U. S. Supreme Court, members of Congress, and the most eminent scholars through the United States.
Considering that Dr. Webster bestowed from twenty to thirty years of almost unremitted labor upon this greatest monument of American application, the work is now put extremely low. It is a library of itself, and essential to every student, since nothing can supersede it, until another has devoted the same labor to the preparation of a similar work, or used the materials gathered by Dr. W.
President Humphrey, in his late Valedictory Address at Amherst College, says of Dr. Webster, that to him "our schools and our language are indebted more than to any other American, living or dead."
Published by G. & C. MERRIAM, Springfield, Mass.
For sale in Boston by Little & Brown, Gould, Kendall & Lincoln, B. B. Muzzey, Charles Tappan, and Booksellers generally. eop3w n1

CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer.—Fifth edition; with Family Prayers and services, and other additions, by F. W. P. Greenwood, D. D. in fresh bindings, plain and gilt.
Published and for sale by JAMES MUNROE & CO., 134 Washington st., opposite School street.
jan17

PRIESTLEY'S VIEWS—with a Memoir by the late Dr Henry Ware, Jr., for sale at the Christian Register Office. They are a little damaged, by water, and offered cheap. feb21

TEETH
INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.
Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.
Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.
I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]
The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]
DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]
EXTRAORDINARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]
TEETH.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]
DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]
Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]
Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]
OPERATION PERFORMED BY DR. MORTON, 19 TREMONT ROW, UPON A YOUNG MAN, AGED 23.—The nature of the case was Hair Lip, Cleft Palate, deficient pal